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THE

MODERN TRAVELLER.

A

POPULAR DESCRIPTION,

GEOGRAPHICAL, HISTORICAL AND TOPOGRAPHICAL,

OF THE

VARIOUS COUNTRIES OF THE GLOBE.

VOL. II.

SYRIA AND ASIA MINOR.

VOL. I.

BOSTON:
WELLS & LILLY, COURT STREET,
AND THOMAS WARDLE, PHILADELPHIA.

1830.

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A

POPULAR DESCRIPTION,

GEOGRAPHICAL, HISTORICAL AND TOPOGRAPHICAL,

OF

SYRIA.

A Province of Asiatic Turkey, bounded on the N. by Mount Taurus and its branches, which divide it from Asia Minor; on the E. by Diarbekir and the Euphrates; on the S. by the Arabian Desert; on the W. by the Mediterranean.

THE name of Syria, applied by modern geographers to the country south of Mount Taurus, lying between the Euphrates and the Mediterranean, has been transmitted to us from the Greeks.* In ancient geography, it included, besides what may be termed Syria Proper, Phenicia, Palestine, and, according to Pliny, Mesopotamia and Babylonia. Its original name was Aram, whence the Arimi of Homer; and it was divided, in the time of David, into several petty kingdoms, the names of which occur in the sacred writings.† Among

* Dr Pococke conjectures, that Syria might possibly receive its name from *Sur*, the ancient name of Tyre, the chief city of the whole country.

† See 2 Sam. x. 8; Psal. lx. "Aram Naharaim" is supposed to be Mesopotamia; "Aram Zobah," Cœlo-Syria; "Aram Maachah," the chief town of which was Abel or Abila (Lysanias), answered to the canton of Abilene; "Aram Rehob" appears to have formed the border of the tribe of Asher, but was only a district belonging to a city of that name, like Aram Hamath. Ish-Tob were probably a Bedouin tribe inhabiting a tract so called.

these, the kingdom of Damascus was at one time annexed to the Jewish dominions. The Roman province of Syria included the whole of Judea. The Arabs call it *Bar-el-Sham*, the country on the left (or north), in contradistinction to Yemen, or the country on the right (or south); denominations referring to the position of the rising sun. El Sham is the name given also to Damascus, the chief city. It is now (including Palestine) distributed into the pashalics of Aleppo, Tripoli, Sidon or Acre, and Damascus. The first of these includes the ancient Comagene, Cyrrhestica, Chalcidice, Seleucia, and the district of Antioch; the second, Casiotis, and the north part of Phenicia; the third, Phenicia, part of Cœlosyria, and Galilee; the fourth, Apamene, Palmyrene, Eastern Cœlosyria, and the remainder of Palestine. The number of square miles is by Malte Brun computed to be (exclusive of the Desert) 51,778, and the population, at most, two millions.

The history of Syria is included in that of its conquerors. It appears to have been first reduced by Tiglath Pileser, King of Assyria, about 750 B.C.; previously to whose invasion it was divided into petty territories, of which the kingdom of Damascus was the principal. After the fall of the Assyrian monarchy, it came under the Chaldean yoke; it shared the fate of Babylonia, when conquered by the Persians; and was again subdued by Alexander the Great. At his death, B.C. 323, it was erected into an independent monarchy, under the Seleucidæ, and continued to be governed by its own sovereigns, till, weakened and devastated by civil wars between competitors for the throne, it was finally reduced by Pompey to a Roman province, about 65 B.C., after the monarchy had subsisted two hundred and fifty-seven years. The Saracens, in the decline of the Roman empire, next became the masters of Syria, about A.D. 622. When the crusading armies poured into Asia, this country

became the grand theatre of the contest between the armies of the Cross and the Crescent, and its plains were deluged with Christian and Moslem blood. Antioch, under the Roman empire the magnificent and luxurious capital of the East, and, next to Rome and Alexandria, the greatest city in the empire, was the first object of the invaders. It sustained, in 1098, a protracted siege uninjured, during which the Christian camp experienced all the horrors of famine: carrion was openly dressed, and human flesh is said to have been eaten in secret. It fell at length through treachery: in the silence of the night, the croises commenced their indiscriminate butchery of its sleeping inhabitants. The dignity of age, the helplessness of infancy, and the beauty of the weaker sex, were, say the historians, alike disregarded by the Latin savages; and Greeks and Armenians were for some time, equally with the Mussulmans, exposed to their fury. More than ten thousand victims perished in this massacre. In the following spring, Jerusalem shared the same fate. On the erection of the transitory Latin kingdom of Jerusalem, the county of Tripoli formed a distinct but dependent principality. In the ecclesiastical division, Berytus, Sidon, Acre, and Panias, were episcopal sees in the province of Tyre. Tyre itself was a royal domain. The battle of Tiberias, in 1186, made the illustrious Saladin the master of these places; Jerusalem capitulated the following year, and Antioch submitted to the Moslem conqueror, who thus became lord of both Syria and Egypt. Syria remained subject to the Sultans of Egypt, till, in 1517, Selim I. overthrew the Mamalouk dynasty, and Syria and Egypt became absorbed in the Ottoman empire.

The situation of Syria, its distance from the seat of government, and the nature of the country, have rendered it difficult to keep it in regular subjection; and the power of the Porte in this country has been

for some time on the decline, especially since the time of Djezzar Pasha. A number of petty independent chiefs have sprung up, who have set the power of the sultan at defiance. Burckhardt states, that Badjazze, Alexandretta, and Antakia (Antioch), had each an independent aga. Berber, a formidable rebel who had fixed his seat at Tripoli, where he had maintained himself for six years, had been but recently subdued (in 1812) by the Pasha of Damascus. Aintab (to the north of Aleppo), as well as Edlip and Shogre (between Aleppo and Latikia), had also their own chiefs. The name of the Pasha of Aleppo is become little more than a vain title, the real power being in the hands of the janissaries, while the whole neighbourhood is infested by obscure tribes of Arab and Kourdish robbers. Throughout Syria, as is the case, indeed, with respect to the whole of Asiatic Turkey, the Turks do not form more than two fifths of the population. All civil and military employments, however, are in their hands. Besides Turks, and those natives who may claim to be considered as of genuine Syrian extraction, the country is inhabited by Kourds, Turcomans, Bedouin Arabs, Chinganes, and other nomade hordes; by Druses, Enzairies, and Motoualis; by Maronites, Armenians, Greek Christians, and Jews. No country, perhaps, exhibits a greater variety in the character of its population. The old Syrian language is said to be spoken in a few districts, chiefly in the neighbourhood of Damascus and Mount Libanus. The Arabic predominates both in the country and the towns. A corrupt mixture of Syriac and Chaldee is spoken in some parts by the peasantry, while the Turkish is spoken by the Osmanlis and the nomade hordes of the north. These various nations and tribes will come more particularly under our notice in describing the districts to which they respectively belong. The most natural division of the country is that which corresponds to its present political distribution into

pashalics, to which we shall accordingly adhere. The coast from Akka to Djebail, with the mountains inhabited by the Druses, is comprehended under the pashalic of Seide and Akka. Near Djebail, the pashalic of Tarabolos (Tripoli) begins, and extends along the coast to Latikia. The north of Syria, from the Levant to the Euphrates, is included within that of Haleb (Aleppo). The remainder of the country, including by far the largest territory, is the viceroyalty of the Pasha of Sham (Damascus).

PASHALIC OF AKKA OR SEIDE.

This pashalic, till the time of Djezzar Pasha, took its name from Seide or Sidon, which formed its capital. It was composed of the country of the Druses, and of the coast from Nahr-el-Kelb to Mount Carmel. The celebrated Arab chieftain, known by the name of Shiekh Daher, pushed his conquests so far, however, into the territory of the Pasha of Sidon, that he left him at last only that town, and from this he was driven. But, on the fall of Daher, Djezzar, who succeeded the Sheikh as pasha, seized on all his dominions, and enlarged the boundaries of the pashalic by the annexation of the districts of Saphet, of Tiberias, and of Balbec, which had formerly belonged to Damascus, as well as of Cesarea. By this means, he reaped the benefit of the achievements of Daher, and Acre became from that time the capital of the province. As these events, though comparatively insignificant, are a specimen of the petty revolutions which are continually taking place within the Turkish empire, it may not be unacceptable to the reader to be put in possession of the outlines of the story, as told by Volney.

Daher (or Dahher, sometimes spelt Dakher), the son of Omar, was a Bedouin Arab, belonging to one of those tribes who frequent the Valley of the Jordan;

his family is said to have been one of the most powerful in the district. On the death of his father, which occurred towards the beginning of the last century, he shared the government with an uncle and two brothers. His domain was Szaffad. To this, shortly after, he added Tabaria, which Pococke, in 1737, found him occupied in fortifying against the Pasha of Damascus, who, a little time before, had caused one of his brothers to be strangled. In 1742, another pasha, named Soliman-el-Ahdm, besieged him here, and bombarded the place, to the astonishment of all Syria, which, at that time, had little acquaintance with such a mode of warfare. Daher, in spite of his courage, was daunted, and was at the last extremity, when a fortunate event extricated him from his embarrassment. A sudden attack of the cholic carried off Soliman in two days, and Asad-el-Ahdm, his brother and successor, had not the same reasons or the same inclination to continue the contest. Daher was now left undisturbed, so far as regarded the Ottomans; but his restless character involved him in disputes with his uncle and his brother. More than one affray between them took place, from which Daher came off conqueror; and he at length thought it expedient to terminate these contests by putting to death the parties. Being now invested with all the power of his family, and absolute master of his resources, he formed new schemes of ambition. The commerce which he had carried on, made him sensible of the advantage of a direct communication with the sea, and he fixed his eyes on Acre as a port exactly suitable to his purpose. It was at that time only a miserable village, in the midst of ruins, open and defenceless. The Pasha of Sidon kept up the show of authority there by means of an aga and a few soldiers, but the whole of the adjacent territory was subject to the Bedouins. A pretext only was wanting, and this was soon afforded by the conduct of the Aga. One day,

having obtained intelligence that military stores, destined to be employed against him, had been landed there, the Sheikh marched suddenly towards Acre, despatched to the Aga a threatening letter, which made him take to flight, and obtained possession of the place without striking a blow. This took place about the year 1749. Sheikh Daher was then near sixty three years of age ; but, more than twenty-five years after, he retained vigour sufficient to manage a spirited charger. This bold stroke entailed consequences which he did not fail to anticipate and provide against. He wrote immediately to the Pasha of Sidon, representing that what had taken place between him and the Aga was merely a personal affair, and that he was as much as ever the loyal subject of the Sultan and the Pasha ; that he would pay tribute for the districts he had taken possession of, as the Aga had done ; and he engaged, moreover, to keep in order the Arabs, and to do all in his power to improve the condition of the country. His memorial, supported by a few thousand sequins, had its effect in the divans of Sidon and of Constantinople: they admitted the force of his arguments, and conceded all that he desired. Not that the Porte was the dupe of his protestations ; but it is its economical policy, to temporise with its rebellious vassals, and, so long as appearances are kept up by their outward homage, to accept of what it can obtain in the shape of tribute, and patiently await the turn in the tide of events, that, sooner or later, is sure to rid the country of the petty despot ; in which case, the Sultan never fails to have the largest share of the spoil.

Daher, on the other hand, knew better than to confide in this apparent good-will of the Ottoman. Acre being wholly without defence, the enemy might take him by surprise either by sea or by land ; and he resolved to provide against the danger. Under pretence of building for himself a house, he began

by constructing a palace, which he fortified. Then, to protect the port, he built some towers on the coast; and, at length enclosed the whole town, on the land-side, with a wall. All this, says Volney, passed among the Turks for *works*, although a thirty-gun frigate might have bombarded the whole coast without difficulty; and four pieces of artillery would have levelled wall and fortification presently. But, where ignorance is common to both assailants and the assailed, the chances are equal.

After having taken these necessary precautions, Daher turned his attention to improving the condition of the country, with a view to render it more productive. Partly by promises, partly by threats, sometimes by presents, at other times by force of arms, he succeeded in gaining over or subduing the Arab tribes who had infested these parts, and restored peace and security to the half-depopulated country. The husbandman might now sow, without seeing his crops destroyed by cavalry; might reap, without seeing his harvest carried away by banditti. The fertility of the soil was a powerful attraction; but the idea of personal security, a blessing to be estimated only by those who have lived exposed to constant alarm, operated as a still stronger inducement. It spread itself throughout Syria; and Mussulman and Christian husbandmen, every where else oppressed and despoiled, took refuge in crowds under the protection of Daher, where they found both civil and religious liberty. Even Cyprus, wasted by the exactions of its governor, by the rebellion which his oppression had occasioned, and by the atrocities of Kior Pasha,* who was sent against the insurgents, saw itself deserted by a colony of Greeks,

* This execrable savage is stated to have ordered a number of the rebels to be thrown from the top of walls on iron spikes, were they remained impaled till they expired in exquisite torture.

to whom Daher gave, under the very walls of Acre, lands, which they converted into tolerable gardens. Europeans, finding here a market for their goods, soon formed establishments at Acre ; and the country began to assume a new appearance of prosperity. At the same time, Daher renewed his treaties of alliance with the chief tribes of the Desert, with the double view to provide himself a sure retreat in case of a reverse of fortune, and to employ them as a check upon the power of the Pasha of Damascus. He obtained from them also coursers of the finest breed, for which he had always a strong passion, and in exchange he furnished them with clothes and fire-arms. The Motoualis had for some years given disturbance to the pashas of Sidon and Damascus, by pillaging their territories and withholding their tribute. Daher stepped forward as a mediator between the parties, offering to be security for the payment of the tribute. The proposal was accepted, and, by this means, he secured the friendship of a people able to furnish 10,000 men bearing arms.

Notwithstanding all this, the Sheikh was not left in the peaceable enjoyment of his labours. While, on the one hand, he had to fear from without an attack from the jealous power to which he was nominally subject, he was exposed to internal enemies scarcely less dangerous. According to the impolitic custom of the Orientals, he had committed to his children different local governments, and had placed them at a distance from himself, in countries from which they drew their revenues. These sheikhs, considering themselves as the sons of a powerful prince, must needs maintain a state becoming their high dignity, and their expenses outran their incomes. To make up the deficiency, they had recourse to oppression ; the natives brought their complaints to Daher ; he became angry, remonstrated, disputes ensued, and sometimes war broke out between the father and his children. Often

brothers were at variance. The Sheikh was growing old, and his sons were looking forward to the succession ; he must appoint an heir ; and contending claims to the preference became a new source of discord. Daher is accused of having favoured these dissensions through a short-sighted and sinister policy : they served to employ his soldiers, but they brought ruin on his finances, and forced him to adopt expedients ultimately prejudicial to his own interests.

In the meantime, the Porte did not see without dissatisfaction the growing power of the Sheikh, and his suspected projects gave still more alarm. These apprehensions were strengthened by a demand which he made, about the year 1768, to be permanently invested with the government of his dominions, for himself and his heirs, under the style and title of "Sheikh of Acre, Prince of Princes, Governor of Nazareth, Tiberias, and Saphet, and Sheikh of all Galilee." Hitherto he had held his domains only from year to year, as by an annual rent. The Porte yielded every thing to the combined inducements of fear and money ; but this step, whether dictated by vanity or by policy on the part of the Sheikh, served to provoke the jealousy and animosity of the Divan, which had, besides, serious grounds of complaint against him, and to nourish an unextinguishable desire of vengeance. Among other causes for this dissatisfaction, the pillage of the caravan to Mecca, in 1757, by his Arab allies, was not to be forgiven. Sixty thousand pilgrims spoiled and dispersed through the Desert, a great number of whom were destroyed by the sword, or perished by hunger,—women carried into captivity as slaves,—the immense booty which fell into the hands of the robbers,—above all, the sacrilegious nature of the outrage, produced throughout the empire an unexampled sensation. Daher had suffered the Arabs to dispose of their booty at Acre ; this drew down on him the bitterest remonstrances

of the Porte, and he found it no easy task to exculpate himself. At another time it was found out that the Maltese corsairs, who had for some years infested the coast, were suffered to lie off Acre under the disguise of a neutral flag, and to dispose in that port of prizes taken from the Turks. The Moslems cried out sacrilege; the Porte thundered forth its threats; on which Daher, protesting his ignorance, fitted out two galliots for the feigned purpose of chastising or capturing the corsairs, but really with a view to carry on the communication by sea, out of the sight of witnesses. He did more: he pretended that the roads of Caipha were unprotected, that the enemy could land there in spite of him, and he required the Porte to build a fort there at the expense of the Turkish government. It was done, and some time after, Daher made it appear that the fort was of no use; he razed it, and transported the brass cannon to Acre.

The age of the old Sheikh might have reconciled the Divan to his being suffered to die a natural death, had they not had, in the military talents of Ali, his eldest son, reason to apprehend that his power would be perpetuated in a successor. Still, true to their usual policy, they took no open measures of hostility, but trusted to the operation of secret intrigue, dissension, and time. The individual in whom the Porte placed the most confidence, as a sort of counterpoise to Daher, was Osman, Pasha of Damascus, the personal enemy of the Sheikh. He had been with this view appointed to the pashalic in 1760, and, to increase his influence, his two sons were nominated the Pashas of Tripoli and Sidon. In 1765, Jerusalem and the greater part of Palestine were added to his dominions. Osman seconded all the views of the Porte, and only watched his opportunity for striking a decisive blow. He thought he had found it, and the war began.

The Pasha of Damascus, according to the custom

which obtains in most of the great pashalics, used every year to make the tour of his territory, in order to levy the *miri* or land-tax. On these occasions, he always takes with him a body of troops to support his demand. Osman thought to avail himself of this circumstance to take Daher by surprise, and accordingly he set out on his ordinary route towards the district of Nablous. Daher was at that time before a castle in which he was besieging two of his sons; and his danger was the more imminent, as he was then reposing faith in a truce entered into with the Pasha. But one evening, when he was least expecting it, a Tartar courier arrived, bearing letters from Constantinople. Daher opens them, and immediately suspending all hostilities, despatches an officer to his sons with the message, that they would have to prepare supper for him and three of his followers, for that he had communications to make of the greatest importance, which concerned them all. Daher's character was well known; he was obeyed. He arrives at the hour appointed; supper is served, and they eat together in good spirits: at the close of the repast, he takes the letters from his bosom, and gives them to his sons to read. They were from his spy at Constantinople, and were to the following purport: That the Sultan had deceived him in the last pardon which he had transmitted to him, having at the same moment issued a *kat-cherif* (or warrant) against both his head and his possessions; that every thing was arranged between the three pashas, Osman and his sons, for surrounding and destroying him and his family, and that the Pasha of Damascus was marching upon Nablous with his forces, to seize him by surprise. The astonishment of the auditors may be conceived; a council is held, and some are for marching directly to attack the Pasha, but Ali represents, that a *coup de main* was the only measure likely to succeed, and he begs to be entrusted with the enterprise at the head

of five hundred horsemen. It is agreed upon, and he sets out instantly, travelling all night, and lying concealed during the day. The night following, he came up with the enemy before day-break, and while the Turks were sleeping without order or sentinels, dashed in upon them sword in hand, cutting down all who presented themselves. The name of Ali spread such a panic that nothing was thought of but flight. Scarcely had the Pasha escaped from his tent, when Ali entered it, and found left behind in his hurry, his caskets, his shawls, his burnoose, his poniard, his water-pipe (*nerguil*), and, to crown all, the *kat-cherif* of the Sultan.

From this moment, the war was carried on openly, and the Turks had rarely the advantage in the contest. The expenses which it entailed, soon exhausted the Pasha's coffers, and he had recourse to the usual Turkish expedient—levying *avanias*, or forced contributions. The consequence of these proceedings was, an insurrection at Ramla in Palestine, in the first year of his being governor of those parts: he put it down by fresh severities still more atrocious. Two years after, in 1767, a similar cause was attended with the same results at Gaza. At Jaffa, in 1769, the Pasha, in open violation of the law of nations, had a respectable old man, named Giovanni Damiani, the Venetian consul, put to the torture of the bastinado till he was almost murdered; and he was only allowed to escape with his life on the condition of paying down 60,000 livres. This sort of proceeding is not unusual in Turkey, but, pushed to so unbearable an extreme, it excited universal murmurs, and Palestine wanted only a foreign protector, to follow the example of Egypt, then in revolt against the Sultan.

It was under these circumstances that Ali Bey, the conqueror of Mecca, turned his thoughts towards the

conquest of Syria. The powerful ally which he had in Daher, the Russian war in which the Porte was engaged, the discontents of the population, all contributed to favour his ambitious project. Accordingly, in 1770, he issued a proclamation, in which he set forth, that the Almighty having crowned his arms with a signal benediction, he felt himself called upon to employ them for the relief of the people, and in the repression of the tyranny of Osman, in Syria. At the same time, he sent a body of Mamalouks to Gaza, who pushed on, and occupied Ramla and Loudd (Lydda). Jaffa was divided into two factions: one party were for surrending to the Egyptians; the other invoked the protection of Osman. The Pasha lost no time in repairing thither, and encamped near the town; but, the second day after, tidings were brought of the approach of Daher, and Jaffa closed its gates against Osman. While, however, the latter was preparing for flight, a party of his troops, stealing along the coast, entered the town at a point where it was not defended by a wall, and sacked it. The next day, Daher appeared, and not finding the Turks, he obtained possession of Jaffa, Ramla, and Loudd without resistance, and placed a garrison in each.

In the February following, Ali's favourite general, Mahommed Bey, entered Palestine, at the head of 500 Mamalouks, and occupied the coast so as to be in communication with the Sheikh at Acre. Having there effected a junction with 1200 Motoualis commanded by Sheikh Nassif, and 1500 Szaffadians (as Daher's people were called), commanded by Ali the son of Daher, they marched, in April, on Damascus. Osman, having had time to prepare for their reception had assembled on his part an army not less numerous and not better disciplined: he had been joined by the Pashas of Sidon, Tripoli, and Aleppo, and they awaited the enemy under the very walls of

Damascus. The sixth of June is given as the date of the decisive encounter. The Mamalouks and the Szaffadians rushed with such fury on the Turks, that the latter, terrified with the carnage, took to flight; the Pashas were not the last to save themselves, and the allies, left masters of the field, obtained possession, without resistance, of the town, the castle only excepted. That capitulated on the third day, and the place was to have been surrendered on the morrow, when the break of day brought with it the strangest of revolutions. At the moment that they were expecting the signal for its being given up, Mahommed all at once sounded a retreat, and every Mamalouk turned his face towards Egypt. In vain Ali-Daher and Nassif in astonishment demanded the reason of this unaccountable movement. The Mamalouk chief deigned no other answer than a haughty menace, and all decamped in confusion. It was not a retreat, but a flight: one would have thought that the enemy was at their heels. The route from Damascus to Cairo was covered with baggage, ammunition, and other traces of the fugitives. This strange adventure was, at the time, attributed to a false report of the death of Ali Bey; but the true solution of the enigma was, a secret conference held during the night in the tent of Mahommed Bey. Osman, finding that he could not prevail by force of arms, had recourse to the arts of seduction, and succeeded in inspiring the Egyptian general with jealousy of his own master, Ali Bey, so as to make him and his Beys resolve on their instantaneous return.

Osman, reinstated in his capital, now recommenced hostilities, and, imagining that Daher, stunned with surprise at this unexpected turn of affairs, would be off his guard, meditated surprising him in Acre. Hardly had he set out, when Ali Daher and Nassif, having information of his march, and learning that he was encamped on the western border of Lake

Houle, left Acre by night, and, by break of day, had come up with the enemy: having secured Jacob's Bridge, which they found ill guarded, they fell on his camp sword in hand, and a carnage and general rout took place, similar to the affair of Nablous. A considerable number, in attempting to escape, perished in the waters and marshes of the lake; and it was thought that the Pasha himself had shared this fate; but he had the good fortune to escape, borne on the shoulders of two black slaves, who swam across. While these events were taking place, the Pasha of Sidon, Darouich, son of Osman, had engaged the Druses in his cause, and five hundred *akkals*, headed by Ali Djombalat, had arrived to support him, while the Emir Yousef, with 25,000 men, had descended into the Valley of the Motoualis, where he laid every thing waste with fire and sword. Ali Daher and Nassif, on learning this news, turned immediately in this direction. On the 21st of October, 1771, an advanced corps of Motoualis routed the Druses, who, by their flight, carried terror into Sidon. The Szaffadians followed close upon them, and Ali Djonbalat, despairing of being able to defend the town, evacuated it precipitately, his akkals pillaging it as they departed. The Motoualis entered, and, in their turn, pillaged the inhabitants, till the Sheikh's arriving, put a stop to it, taking possession of the town in the name of Daher, who appointed a mutsellim to govern it.

The Porte, alarmed at these reverses, now offered to make peace with its too powerful subject on terms extremely advantageous. To carry this point, the government removed the three Pashas, and disclaimed their proceedings. The old Sheikh, now in his eighty-fifth or eighty-sixth year, was not indisposed to close with the proposals which held out the prospect of his closing his days in peace; but his minister Ibrahim, a man of insatiable avarice, instigated by his own private motives, dissuaded him. He calculated that,

the next spring, Ali Bey would return as the conqueror of Syria; instead of which, the rebellion of Mahommed Bey against his patron, in the February of the following year, terminated in Ali's arriving at Acre as a fugitive and a suppliant, with only eight hundred Mamalouks. Their passage was opposed by the Turkish faction in Jaffa, who took advantage of this reverse in the fortunes of Daher, to regain the ascendancy, aided by the Sheikh of Na'lous. At the same time, a large army of Turks, which had assembled near Aleppo, was announced to be approaching. But Daher, undaunted, first marched towards Nablous, chastising the rebels as he passed, and having joined Ali Bey below Jaffa, returned with him to Acre, whence he prepared to take the field against the Turks. In the roads of Caipha were some Russian vessels, which were taking in provisions: with these the Sheikh negociated, and, for a present of six hundred purses, engaged them to second his operations by sea. His army at this time is said to have consisted of 5 or 6000 Szaffadian and Motouali cavalry, exclusive of Ali's Mamalouks, and about 1000 Mogrebin infantry. The Turks, united with the Druses, amounted to 10,000 cavalry and 20,000 peasants. They were besieging Sidon, when Daher's approach led them to retreat to the north of the town, there to await his attack. Volney describes the position of the two armies with the minuteness of an eye-witness. The Turkish army, extending from the sea to the foot of the mountains, was drawn up in platoons nearly in the same line. The akkals, on foot, were posted on the sea-shore behind some hedges of nopals, and in trenches, while the cavalry occupied the plain. Towards the centre, and a little in advance, were eight pieces of cannon, twelve and twenty-four pounders; the only artillery hitherto made use of in the open field. At the foot of the mountains,

and on their declivity, was arrayed the militia of the Druses, armed with muskets, unprotected by either intrenchments or artillery. Daher formed his little army so as to present the greatest front possible. His right wing, commanded by Nassif, consisted of the Motoualis and the Mogrebin infantry, intended to oppose the peasant Druses. The left, led on by Ali Daher, was designed to act in concert with the Russians. In the centre were the 800 Mamalouks. The action was begun by the Russian vessels, and no sooner had they fired a few broadsides, than the akkals retreated in confusion. The Mamalouks immediately galloped full speed on the enemy, and the gunners, intimidated, fired their pieces with precipitation, and took to flight. The volley did but little execution, and the Mamalouks now rushed upon the Turkish cavalry, who made a feeble resistance. In the confusion which ensued, the Pashas first set the example of flight. The Druses, who never engage with good-will on the side of the Turks, retreated to their mountains, and in less than an hour the plain was cleared. The allies would not risk a pursuit; but the Russians, to punish the Druses, proceeded to cannonade Beirout, and made a descent on the coast, where they burned 300 houses.

Daher and Ali Bey now determined to punish the people of Nablous and Jaffa for their treachery; and in July 1772, Ali appeared before the latter town, with a few large cannon, badly mounted and worse served. Eight months were wasted in besieging, or rather blockading this place, which at length being in want of provisions, surrendered by capitulation. Having placed a governor here for Daher, Ali Bey returned to Acre, where the Sheikh had been occupied with preparations to enable his ally to return to Egypt. They waited only for a succour of 600 men promised by the Russians; but the rash impatience of Ali Bey determined him to depart without

them. Daher in vain endeavoured to detain him, but, finding his resolution fixed, he sent 1500 cavalry to accompany him, commanded by Osman, one of his sons. Not many days after, in April 1773, the Russians arrived with the reinforcement; and the regret which this circumstance occasioned the old Sheikh, was severely aggravated when his son arrived at the head of his fugitive troops, to announce the defeat and death of Ali Bey. This event was the more disastrous, as, in the place of a powerful ally, he had acquired in Mahommed an active and implacable enemy. A fortunate circumstance, however, at this juncture, contributed to console his mind and divert his attention. The Emir of the Druses, thwarted by a powerful faction, had been compelled to solicit the assistance of the Pasha of Damascus, to maintain himself in possession of Beirout. The Pasha had in consequence sent there Achmed-el-Djezzar, afterwards so notorious as Pasha of Acre. No sooner was this man invested with the command of the town, than he determined to seize it for himself. He began by converting to his own use 50,000 piastres belonging to the Emir Yousef, and openly declared that he acknowledged no master but the Sultan. The Emir, astonished at this perfidy, in vain demanded justice of the Pasha of Damascus. Djezzar was disavowed, but not ordered to restore the town. Piqued at this refusal, the Emir complied with the general wish of the Druses, and contracted an alliance with Daher. The treaty was concluded at Ras-el-Ain, near Tyre, and the Sheikh immediately proceeded with his new allies to reduce the rebel. The Russian ships, which had not quitted the coast, readily engaged, for a second sum of 600 purses to cannonade Beirout, while the attack was made on the land side by Daher and the Druses. Djezzar, after a vigorous resistance, was obliged to capitulate: he surrendered himself to Daher, who, charmed with his courage, and flattered with the

mark of confidence he had given in the surrender, conducted him to Acre, and shewed him every mark of kindness. He even ventured to trust him with a small expedition into Palestine; but Djezzar, on approaching Jerusalem, went over to the Turks, and returned to Damascus.

The defection of the Druses did not discourage the Turks. The Porte again stationed Osman at Damascus, investing him with an unlimited power over all Syria. The first use he made of this, was to assemble a considerable army, commanded by six pashas, with which he marched through the Vale of Bakaa, to the village of Zahla, intending to penetrate into the mountainous country. The strength of this army spread consternation on every side; but the Turks had hardly been encamped six days at the foot of the mountains, before tidings were brought that Ali Daher was approaching to give them battle. Nothing more was necessary to intimidate them. In vain were they told that the enemy had but 500 horse, while they were upwards of 5000 strong: the name of Ali Daher so terrified them, that this whole army fled in one night, leaving their camp, full of spoils and baggage, to the inhabitants of Zahla.

Daher, however, was not much longer to enjoy the success which had hitherto attended his career. For several years, domestic troubles had only been suspended by foreign wars. His confidential minister, Ibrahim, who had engrossed his master's confidence, shamefully abused it to gratify his own avarice: he monopolised every article of commerce; he alone had the sale of corn, cotton, and other articles of exportation, and he alone purchased cloths, indigo, sugars, and other merchandize. The sons of the Sheikh, who saw their real or supposed privileges invaded by these encroachments, loudly complained of the grievance; and Daher, whose judgement was perhaps impaired by his extreme old age, did not adopt measures ad-

apted to appease their discontent. He called his children rebels, and imagined that he had no faithful servant but Ibrahim. The death of Ali Bey, however, had led this crafty minister to abate somewhat of his haughtiness, and to change his line of policy. Finding that he had now more to fear than to hope for, he resolved to make terms with the Porte; and for this purpose, in 1774, he concluded a treaty with a capidji whom the Porte maintained at Acre, by which it was agreed, that Daher and his sons should retain the government of the country, but that Sidon should be restored, and the Sheikh pay the *miri* as formerly. These conditions were extremely unsatisfactory to the sons of Daher, and the more so, because they were agreed on without their being parties to the treaty. They deemed it disgraceful again to become tributaries, and were still more offended that the Porte had not granted to either of them the title of their father. The consequence was, that they all revolted. Ali retired to Hebron; Achmed and Seid repaired to Nablous, and Osman took refuge among the Arabs.

Such was the posture of affairs when, at the beginning of 1776, Mahommed Bey, now Pasha of Cairo, appeared in Palestine at the head of his Mamalouks. Gaza, destitute of ammunition, did not venture to resist. Yaffa baffled the besiegers for nearly three months: it was at length taken by surprise, when on the point of capitulating, and given up to pillage and massacre. As soon as the fall of Jaffa was known, Daher and Ibrahim fled from Acre, and took refuge at Szaffad. Ali Daher, who had entered into a private treaty with Mahommed, now advanced to take the place of his father; but he soon discovered that he had been deceived, and took to flight in his turn, leaving Acre in the possession of the Mamalouks. The sudden death of Mahommed, who was carried off by a malignant fever in two days, gave

a new turn to affairs. The Egyptians fled, leaving the country free of enemies, and Daher lost no time in returning to his capital. But it was not long before he had to encounter another enemy. A Turkish fleet, under the command of Hassan, the celebrated Capudan-pasha, was bombarding Sidon, where Daher had placed a Mogrebin chief named Denyizla. On his evacuating the town, for want of effective succour, the Capudan-pasha instantly appeared before Acre. At the sight of the enemy, a consultation was held how to escape the danger. Ibrahim was for repelling force by force; Denyizla advised having recourse to the safer expedient of corruption, pledging himself that the Pasha might be turned into a friend by a present 2000 purses. The avarice of Ibrahim led him to oppose this suggestion; he protested that it was impossible to raise such a sum, and the infatuated old Sheikh took the part of his minister. A quarrel ensued. Denyizla, enraged, after approaching Ibrahim with his extortion, oppression, and falsehood, quitted the council, and immediately gave directions to his countrymen, who composed the chief strength of the place, not to fire upon the enemy. Daher, however, made every preparation for withstanding the attack. On the following day, Hassan began the cannonade, and Daher answered with the few pieces near him; but, in spite of his reiterated orders, the others did not fire. Finding himself betrayed, the old Sheikh mounted his horse, and leaving the town by the gate which opens towards the gardens on the north, attempted to gain the country; but, while he was passing along the walls of these gardens, a Mogrebin soldier shot him with a musket in the loins; he fell from his horse, on which the Barbary Arabs, surrounding his body, cut off his head, and carried it to the Capudan-pasha. According to the odious custom of the Turks, after treating it with every indignity, he ordered it to be pickled, preparatory to its being

sent to Constantinople as a welcome spectacle to the Sultan and the people.

Such was the tragical end of a man worthy, in many respects, of a better fate. Syria had not for a long time beheld a commander of so noble a character. In military affairs, he was signalized by activity, promptitude, courage, and presence of mind; while his policy partook of the frankness of his character. He ever preferred the dangers of open warfare to the arts of intrigue; nor was it till he unhappily made choice of Ibrahim as a minister, that his conduct became chargeable with duplicity. The opinion entertained of his justice had established throughout his territories a security unknown in Turkey. One distinguishing feature of his policy was the most perfect religious toleration. In his personal habits, he preserved the symplicity of the Bedouin: at his table he indulged in no luxuries, and he never wore jewels. His chief expense was his stud: he has been known to pay as high as 20,000 livres for a courser of pure breed. In other respects, he was at once economical and generous. Yet, with all these great qualities, he enjoyed but a limited and precarious power. The want of internal order, and of any fixed principle in his administration, was one cause of this; but what operated still more powerfully to weaken his empire, by introducing a train of disorders, was his impolitic appointment of his sons to distant local governments, by which means his house became "divided against itself." The avarice of Ibrahim Sabbar, which alienated from him alike his children, his servants, and his allies, and made his yoke latterly press heavy on all his subjects, was, however, the immediate cause of his ruin. By uniting the most sordid parsimony with the vilest rapacity and extortion, this miserable old man had contrived to scrape together about twenty millions of francs, which only served to mark him out as a prize and

victim to the Turks. No sooner was the death of Daher known, than the public indignation broke out against his minister: he was seized and given up to the Capudan-pasha, to whom no prey could have been more acceptable. The fame of Ibrahim's wealth had spread throughout Turkey: it had contributed to animate the resentment of Mahommed Bey, and now formed a principal inducement to the enterprise of Hassan Pasha. He lost no time in endeavouring to extort from his prisoner the amount of his wealth, and the place where it was deposited, but Ibrahim firmly persisted in denying its existence. The Pasha had recourse first to caresses, then to threats, at length to tortures, but all was in vain; it was only through information obtained by other means, that he made the discovery of the treasures which the wily old miser had lodged with the fathers of the *Terra Santa* convent, and two French merchants. They consisted of several coffers, so large and full of gold, that it required eight men to carry the principal one. Among the gold were found pearls and diamonds of very considerable value. The whole was transported to Constantinople, along with the former owner of this ill-gotten and fatal wealth. Here the Turks, whose cupidity is as insatiable as it is ferocious, had him put to fresh tortures of the most cruel description, in the hope of obtaining from him a confession of further treasures; but he is said to have maintained an unshaken firmness, and to have perished with a fortitude worthy of a better cause.

After the death of Daher, the Capudan-pasha appointed Djezzar Pasha of Acre and Sidon, confiding to him the task of completing the reduction of the rebels. Faithful to his instructions, Djezzar succeeded in obtaining the personal surrender of three of the sons of Daher; but Ali, whom it was most wished to secure, determined on resistance. The following year, Hassan returned, and, in concert with

Djezzar, besieged him in Dair Hanna, a strong post about a day's distance from Acre, to which he had retired. Ali made his escape, and might still have made head against his enemies; but they resolved to get rid of him by stratagem. Some Mogrebins, pretending to have been expelled from Damascus, presented themselves to Ali in his encampment, soliciting his hospitality, which, as an Arab and a man who had never known fear, he readily afforded them. In the night they fell upon him and murdered him, but were unable to carry off his head as a trophy. Hassan, seeing himself rid of this formidable enemy, had his two brothers, Achmed and Said, immediately put to death, with their children. Osman only was spared, in consideration of his rare poetical talents, and was sent to Constantinople. The Mogrebin chief Denyizla was nominated governor of Gaza, but died on his way to that town, not without suspicion of being poisoned. The Emir Yousef was intimidated into making his peace with Djezzar, who, from this period, became in effect the master of the whole country. A mean tomb was subsequently erected by the Pasha to the memory of the Shiekh his predecessor: it is close to the sea, at a little distance from the northern extremity of the wall.

The long reign of Djezzar is unrelieved by any circumstance of pleasing interest: his was a brutal despotism, exhibiting, in many respects, a striking contrast to the more enlightened policy of the Arab Shiekh. The latter raised Acre from a mere village to a large town, and doubled the population of the district: the former, by his rapacity and oppression, converted the fine plain of Acre into a wilderness little better than a marsh. Djezzar was the first governor who laid a tax on wine, grain, and other articles of consumption; and his monopoly was fatal alike to agriculture and to commerce. The magnificence of his public works ill compensated for the

destructive and ruinous effects of his oppression, which were visible in the changed aspect of the country. Till the year 1791, the French had factories at Acre, Sidon, and Beirout; but, about that time, a French dragoman, having in some way offended the Pasha, was, by his order, summarily strangled. The French remonstrated, and threatened Djezzar with an application to the Porte. This he only laughed at; but, to punish what he termed the insolence of the Franks, he issued a mandate, expelling all the French from his territories, allowing them only three days to abandon their respective establishments, under pain of death. In 1797, he conceded permission for French merchants to settle under his government on the footing of those of any other nation, but peremptorily refused to acknowledge any French consul, or to make any compensation for the losses sustained by the factory. When the French invaded Syria, Djezzar declared himself the ally of the English; but he afterwards accused Sir Sidney Smith of having fomented dissensions in his dominions, to divert him from the possibility of assisting the French. "I wished," he said, "to combat the French by his side, but he has taken care that I shall be confined at home to fight against my own people. Have I merited such treatment?" Twice he sent a supply of cattle for the use of the English fleet, for which he required no remuneration, except a few pieces of artillery, or a little ammunition. It is said, that no payment of any kind was ever made to him. His power at last became even more formidable to the Porte than that of Shiekh Daher had been. He enjoyed, with the title of vizier, the united pashalics of Acre, Gaza, Tripoli, and Damascus; so that he was, in fact, absolute master of almost the whole of Syria. There remained only the pashalic of Aleppo for the completion of his desires; and this he probably

would have attained, had he lived but a few years longer. By means of his spies, and the judicious distribution of his money, at the Ottoman court, he contrived to baffle all the machinations of his enemies, and had the rare good fortune to die at last a natural death. Some short time before his decease, conscious that his end was approaching, he sent for his father-in-law, Shiekh Taha, to consult him as to what he should do with the rascals in his prisons. "The greater part of them," he said, "are governors, who, if they return to their posts, will be forced to ruin a great many poor people in order to replace the wealth which I have taken from them; so that it is best, both for their own sakes and for that of others; that I should destroy them. Yes, yes, that is best. Despatch them." In obedience to this humane decision, twenty-three persons are said to have been added to the long list of the victims of his cruelty: they were thrown into the sea together. Two among his prisoners, however, were excepted; one by design, the other, it is supposed, by accident. He held in confinement at Caipha the celebrated Nassif Pasha, a man of considerable abilities, courage, and liberality, and of an ancient Syrian family; who, when the French marched out of Cairo to attack the Grand-vizier, took possession of the city, and gallantly defended it against General Kleber for thirty-four days, at the end of which he made an honourable capitulation. This Pasha, finding himself ungratefully neglected by the Porte, had thrown himself into the arms of Djezzar, who, either out of jealousy or for some unknown reason, after beguiling him with the promise of the government of Damascus, had him arrested and thrown into prison. It is supposed that Djezzar had no intention of leaving him behind, but that his own death took place before he found it convenient to put his intention into execution, on which Nassif escaped, and retired to Damascus. The

other more fortunate survivor, was Ismael, Pasha of Marash who had also fled to Djezzar for protection from the persecution of the Grand-vizier, but had subsequently lost his favour. Djezzar, having no children, fixed upon this individual as a man likely to inherit his own rancorous hatred of the Grand-vizier, and his own spirit of independence, and he determined on making him the heir of his wealth also, as well as of his government. Accordingly, he sent for him a short time before his death; and Ismael, who expected only to hear the sentence of death passed upon him by the tyrant, must have been beyond measure astonished to hear Djezzar declare him his successor. "There," said he, "I leave you plenty of troops, plenty of money to pay them, and good fortifications to fight in: if you are a man, you will keep them, and my enemies will have no reason to exult in my death." This modern Herod, after an illness of nine months, originating in a tertian fever, expired May 7, 1804, in the seventy-fifth year of his age, and the thirtieth of his pashalic of Sidon.

The body of Djezzar was not cold, when Ismael Pasha assumed the government; and there immediately ensued the most perfect obedience to his authority. He declared, however, that he held his authority only till the will of the sultan should be made known; and he caused the public seals to be affixed in due form to the numerous magazines containing the immense property accumulated by the deceased. When, however, he found himself superseded by the previous appointment of Ibrahim Pasha, on whom the Porte had secretly conferred the pashalics of Damascus, Tripoli, and Sidon, to be in force from the moment of Djezzar's decease, Ishmael determined on availing himself of the extraordinary resources which were put into his power. He accordingly bade defiance to the Porte and all their orders, until he

was at length brought over to their friendship by promises and presents. After a turbulent career of only a few years, he fell a victim to treachery, and was succeeded by Sulieman, the present Pasha, whose reign has been as tranquil and favourable to his subjects, as those which preceded it were stormy, destructive, and unhappy.*

ROUTE TO TRIPOLI.

The road from Acre to Sidon runs near the seaside, through a rich tract now overgrown with thorns and thistles. The shore is abrupt, with deep water. The villages are thinly scattered, and the population is apparently small; but this fine plain is capable of the highest degree of fertility. It is, in most places, two hours in breadth from the sea to the mountains, and enjoys good streams of water at convenient distances. An hour after leaving Acre, the traveller arrives at a fountain named after the Blessed Virgin. *Semmars*, or Saint Mary's, is the name of a site on a low hill, supposed by Pococke to be the remains of a convent; and he noticed another place called *Mesrah*, between that and Zib. This last village is supposed to be the ancient Achzib, the Acdippa, or Ecdippon of Pliny and Josephus.† St Jerome places it nine miles distant from Ptolemais towards Tyre, "to which account," says Maundrell, "we found the situation of Zib exactly agreeing." It is situated on an ascent

* The history of Shiekh Daher is abridged from Volney, "Voyage en Syrie," &c. tom. ii. chap. 25. For the subsequent particulars, we are indebted to "Travels in Africa, Egypt, and Syria, by W. G. Browne," 4to. (pp. 367—370;) Dr Clark's Travels, (8vo vol. iv. chap. 3); and Buckingham's Travels, (vol. i. pp. 126—134).

† Jos. xix. 29; Judg. i. 31. Joseph. Antiq. book v. chap. 22; Wars, book i. chap. 13. It was one of those cities out of which the Asherites could not expel the Canaanitish natives.

close by the sea-side, where there is "a sort of bay, sheltered by the hills to the north." To the south of it is the bed of a winter torrent, "over which," Pococke states, "there is a fine bridge of one arch; and to the north-east there is a covered fountain, and a ruin near it. About three miles further there is a fountain called Miesherty. Under the northern hills, lies a village called Beræa, to the east of the road." The Plain of Acre extends about an hour beyond, after which the road ascends a rugged mountain, and becomes "exceeding rocky." The hills in this direction are erroneously styled, by the writers of the middle ages, the Mountain of Saron, which were between Cesarea and Jaffa. This mountain is undoubtedly the "ladder of Tyrus."* It is now called the Mountain of Nakhora, from an old tower and station on its summit. About an hour beyond Bourje Nakhora, Maundrell describes "a heap of rubbish near the sea-side, being the ruins of the castle Scandalium;† taking its name from its (reputed) founder, Alexander the Great, whom the Turks call Scander. The ruin is 120 paces square, having a dry ditch encompassing it; and from under it, on the side next the sea, issues out a fountain of very fair water." The road, a mile beyond this place, passes over the Ras-el-Abiad, or White Promontory, being occasionally cut through the calcareous rock. The road is about two yards in breadth. On the right, the rock is covered with bushes; on the left is a perpendicular precipice, "from which," says Maundrell, "the prospect down is very dreadful, by reason of the extreme depth and steepness of the mountains, and the raging of the waves at bottom." In a storm,

* 1 Macc. xi. 59. Joseph. Wars, book ii. chap. 10.

† It is mentioned under this name by the writers of the middle ages; who say, it was first built by Alexander, and repaired by Baldwin King of Jerusalem, when about to besiege Tyre.

the scene must be tremendous. It is, however, perfectly safe, being walled in where necessary. This pass is about a mile in length, and very much resembles some of the roads in North Wales. The tradition of the natives ascribes the cutting of it to the said Scander or Alexander the Great. Under the south side of this cape, Pococke was informed that there is "a very extraordinary large grotto, at some height from the water, to which they can go only by a boat." The White Promontory, or Capo Bianco, has been supposed to be the ancient *Scala* of the Tyrians; it is, no doubt the *Promontorium Album* of Pliny; but the former appellation is clearly to be restricted to the mountain boundary of Ptolemais, its distance from Ptolemais (Acre), as given by the ancient authorities, identifying it with the Mountain of Nakhora.*

About five miles beyond the tower of Nakhora, between that and Scandalium, but a little out of the road, Pococke observed "the remains of an ancient temple, about thirty feet square, with a colonnade round it, which appeared to have been double to the east, where the entrance probably was." There were many broken columns about it, and two erect,

* Maundrell, Brown, and Buckingham correctly speak of the lofty cape traversed by the pass ascribed to Alexander, under the name of the White Promontory; while Pococke and Captain Mangles give the name of Capo Bianco to the mountain which bounds the Plain of Acre, and the latter calls the pass, "the Ladder of the Tyrians." (Travels, p. 197.) But Josephus makes the ancient *Scala* of the Tyrians about twelve miles north of Ptolemais, and Jerome only nine, which can answer only to the Mountain of Nakhora; whereas the pass cut in the cliff is between nineteen and twenty miles from Acre—six hours and a third, according to Maundrell, who gives the distances thus: From Acre to the Fountain of the Virgin, one hour; to Zib, two hours more; thence to the mountains, one hour; to Nachera, one hour more; from Nachera to Scandalium, one hour; from the ruins to the pass, one third of an hour: total, six hours and twenty minutes.

of two feet in diameter, one of which had a fine Ionic capital. He supposes that there was some town in this place. Captain Mangles, alluding apparently to the same site, says : " About three hours before we reached Tsour (Tyre), we observed some ruins on a small eminence on our right ; we stopped to visit them, and found they consisted of the remains of a large city, and the ruins of a temple in a most dilapidated state. Two columns only, much defaced, are standing : in the lower part of the capital of one, we distinguished the Echinus moulding. The whole has been composed of the natural stone of the country, which is calcareous and very porous. Beyond this town, we distinctly traced the remains of the great ancient paved way towards Tyre." Mr Buckingham states, that the place, now bears the name of Om-el-Hamid. " From its ascending by stages of masonry, marking square enclosures, it seemed," he says, " to have been a fortified station. On the sides of the hill, and behind it to the eastward, were also scattered vestiges of strong masonry, occupying altogether a considerable space of ground, sufficient to justify a presumption of its being the site of some early settlement or important military station." The paved way is described by Pococke as about eighteen feet broad, formed with larged round stones, having a margin on each side, partly of hewn stone. He mentions a castle on the hills called El Kapharlah, and, at some distance from it, Bourje-el-Kaphar, another of those small towers which occur at certain intervals along this route. At the first ascent of the road over Capo Bianco, is one which bears the name of Alexander, Bourje Scandaretta; and a fountain called Scandaretta or Ain-el-Scanderoni, occurs in the paved way, near the ruined castle or fort mentioned by Maundrell. The name of the spring is evidently connected with the tradition which ascribes alike the ruins and the road to the Macedonian conqueror; but the fountain

is a modern work. Here is a well-built cistern beneath an arch, whence issue two streams, and over it is an Arabic inscription: there is besides, a square platform walled in, for prayers or for shelter, and a flight of steps ascending to it, with the dome of a sepulchre now partly buried by the falling in of adjacent ruins.

The traveller has now entered upon the ancient Phenicia, which Ptolemy, however, makes to begin at the ancient Dora, below Acre, and to extend northward to the river Eleutherus, beyond Tripoli. From this country went forth those adventurous colonists who founded Carthage, and planted their settlements in Sicily, Spain, and Britain. Other ruins and some picturesque rivulets* occur as the traveller proceeds; and about an hour and a half beyond the White Promontory, he arrives at what are called Solomon's Cisterns, which give its name to the little village of Ras-el-Ain (*i. e.* head of the fountain). Of these ancient works, Maundrell has given a very full description, which we give in his own words:—

"Roselayn is a place where are the cisterns called Solomon's, supposed, according to the common tradition hereabouts, to have been made by that great king as part of his recompense to King Hiram, for the supplies of materials sent by him toward the building of the temple. They are doubtless very ancient,

* Pococke notices the bed of the torrent *Shebria*, across which there are remains of a wall fifteen feet thick, "intended, probably, to keep up the water for the use of the armies in these parts." Browne thus describes the route from the White Promontory to Tyre. "We passed the Leontes, now an inconsiderable stream, and easily fordable; but, after rain, it swells to a rapid torrent, as is the case with most of the rivers that fall from the Syrian mountains to the sea. After crossing four small clear streams, running over their beds of pure gravel, and the dry courses of some rivulets, we arrived at Tyre, enchanted with the beautiful verdure and varied scenery of the adjacent country."—*Travels in Africa, &c.*, 4to., p. 371.

but yet of a much later date than what this tradition ascribes to them. That they could not be built till since Alexander's time, may be conjectured from this amongst other arguments: because the aqueduct which conveys the water from hence to Tyre, is carried over the neck of land by which Alexander, in his famous siege of this place, joined the city to the continent. And as the cisterns cannot well be imagined to be ancienter than the aqueduct, so, one may be sure the aqueduct cannot be older than the ground it stands upon. Of these cisterns there are three entire at this day; one about a furlong and a half distant from the sea, the other two a little further up. The former is of an octagonal figure, twenty-two yards in diameter. It is elevated above the ground nine yards on the south side, and six on the north; and within is said to be of an unfathomable deepness, but ten yards of line confuted that opinion. Its wall is of no better a material than gravel and small pebbles, but consolidated with so strong and tenacious a cement, that it seems to be all one entire vessel of rock. Upon the brink of it you have a walk round, eight feet broad. From which, descending by one step on the south side, and by two on the north, you have another walk twenty-one feet broad. All this structure, though so broad at top, is yet made hollow, so that the water comes in underneath the walks, insomuch that I could not with a long rod reach the extremity of the cavity. The whole vessel contains a vast body of excellent water; and is so well supplied from its fountain, that though there issues from it a stream like a brook, driving four mills between this place and the sea, yet it is always brimfull. On the east side of this cistern was the ancient outlet of the water, by an aqueduct, raised about six yards from the ground, and containing a channel one yard wide. But this is now stopped up and dry; the Turks having broken an outlet on the other

side, deriving thence a stream for grinding their corn.

"The aqueduct, now dry, is carried eastward about 120 paces, and then approaches the two other cisterns, of which one is twelve, the other twenty, yards square. These have each a little channel, by which they anciently rendered their waters into the aqueduct; and so the united streams of all the three cisterns were carried together to Tyre. You may trace out the aqueduct all along, by the remaining fragments of it. It goes about one hour northward, and then turning to the west, at a small mount, where anciently stood a fort, but now a mosque, it proceeds over the isthmus into the city. As we passed by the aqueduct, we observed in several places on its sides and under its arches rugged heaps of matter resembling rocks. These were produced by the leakage of the water, which petrified as it distilled from above; and, by the continual adherence of new matter, were grown to a large bulk. That which was most remarkable in them, was the frame and configuration of their parts. They were composed of innumerable tubes of stone, of different sizes, cleaving to one another like icicles. Each tube had a small cavity in its centre, from which its parts were projected in form of rays to the circumference, after the manner of the stones vulgarly called thunder-stones.

"The fountain of these waters is as unknown as the contriver of them. It is certain, from their rising so high, they must be brought from some part of the mountains, which are about a league distant; and it is as certain that the work was well done at first, seeing it performs its office so well, at so great a distance of time."

Hasselquist is probably right in concluding that the water which fills these reservoirs, comes from subterranean springs, and rises in their bottoms, as it does

in the birkets or reservoirs in the road from Damascus to Jacob's Bridge.* Their antiquity is attested by the fact above-mentioned, that the water has had time to form, by filtration, considerable stalactites; "several of which," says Volney, "falling from the sides of the canal, or from the interior of the vaults, have filled up whole arches. Are we to suppose the source factitious, and formed by a subterranean canal drawn from the mountains? But then why not have brought it to the rock itself? It is a more simple explanation, to suppose it natural, and to conclude that advantage has been taken of one of those accidents of subterranean rivers of which Syria presents numerous instances. The idea of imprisoning this stream, to make it re-ascend and gain its level, is worthy of the Phenicians." In the Assyrian invasion, guards were placed at the river and *aqueduct* of Tyre, to hinder the inhabitants from drawing water; and during the five years that the city was besieged, the Tyrians had no other water than the wells which they were obliged to dig.† But this aqueduct could not have been the one which now exists, since, as Maundrell remarks, part of it goes over the isthmus formed by Alexander; and the arch, which is the prominent feature of the masonry, leads us to refer its construction to the Romans, subsequently to the Augustan era. Volney mentions a remarkable circumstance attending a well in a ruined tower on the isthmus. The well itself is fifteen or sixteen feet deep, but the water is only two or three, and better is not to be found on the coast. In the month of September or October it becomes turbid, and, for several days, is full of a reddish clay. On this occasion a festival was formerly held, and the inhabitants came in a body, to pour into the well some of the sea-water,

* Modern Traveller. Palestine, p. 330.

† Joseph. Antiq. book ix. chap. 14.

which was believed to have the power to restore its usual purity to the spring. At the same time, the waters of the cisterns at Ras-el-Ain become troubled, and take the same taste and colour; from which Volney infers, that the well in the tower communicates with the cisterns by some secret conduit, notwithstanding that the aqueduct is in parts ruined, and whole arches are wanting. On the island itself there are remains of cisterns in the form of vaulted caves, paved and walled with the greatest care. A considerable one had recently been discovered beyond the wall of the town, but nothing was found in it, and the mutdsellim had ordered it to be shut up.*

From Ras-el-Ain, the road traverses part of a very fertile plain, of considerable extent, and in about three quarters of an hour conducts the traveller to all that remains of

TYRE.

This once magnificent capital, the "joyous city, whose antiquity is of ancient days"—"the crowning city, whose merchants were princes, whose traffickers were the honourable of the earth"†—exhibited, at the period of Maundrell's visit (1697), and so late as the year 1797, a scene of most abject and melancholy desolation. "Standing in the sea upon a peninsula," says the above-mentioned traveller, it "promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory for which it was so renowned in ancient times, and which the prophet Ezekiel describes in chapters xxvi—xxviii. On the north side it has an old Turkish ungarrisoned castle, besides which, you see nothing but a mere Babel of broken walls, pillars, vaults, &c., there being

* Voyage en Syrie, tom. ii. pp. 202—204.
† Isaiah xxiii. 7, 8.

not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as a visible argument how God has fulfilled his word concerning Tyre, viz. that it should be as the top of a rock, a place for fishers to dry their nets on." Mr Brown, who visited Tyre in 1797, speaks of its state at that time in similar terms. It was then, he says, reduced to a few miserable huts, inhabited by fishermen, situated in the northern extremity of the isle. Except three fragments of granite columns, nothing of antiquity appeared.* The isle (or peninsula) was desert and

* It would seem, if this account be correct, that the work of dilapidation had been going on since the time of Maundrell's visit. He describes one pile in the midst of the ruins, standing up above the rest, which formed the east end of a great church, "probably of the cathedral of Tyre; and why not the very same that was erected by its bishop Paulinus, and honoured with that famous consecration sermon of Eusebius, recorded by himself in his Eccl. Hist. lib. x. cap. 4.?" He remarks, that in all the ruins of churches which came in his way, being not fewer, perhaps, than a hundred, he invariably found the east end standing and tolerably entire. Dr Pococke, who visited Tyre in 1737, speaks of other ruins besides the cathedral. "There are," he says, "some few remains of the walls all round, and of a port on the north side, defended by strong walls. At the east end also there are ruins of two great square towers, very strongly built. Within the walls there are ruins of a very large church, built of hewn stone, both within and without, in the Syrian taste, with three naves, each of them ending in a semicircle; there are also very perfect remains of several buildings to the north of it, which probably belonged to the archiepiscopal palace. I saw also some granite pillars, which, they say, are the remains of a church dedicated to St John; and near it is the ruinous church of St Thomas, *part of which is repaired*, and serves as a church for two or three Christian families that are there. Besides these, there are few other inhabitants, except some janizaries, who live in a mean castle near the port, to the west of which is the custom-

rocky, destitute alike of shrubs and grass. Since then, however, it has once more arisen, in some measure, from its ruins; and the modern town of *Soor*, in which is preserved its original name,* is a mart that bids fair to regain some degree of importance. Mr Buckingham thus describes its appearance in 1816:—

"The town of Soor is situated at the extremity of a sandy peninsula, extending to the N.W. for about a mile from the line of the main coast. The breadth of the isthmus is about one third of its length; and, at its outer point, the land on which the town itself stands, becomes wider, stretching itself nearly in right angles to the narrow neck which joins it to the main, and extending to the N.E. and S.W. for about a third of a mile in each direction. The whole space which the town occupies may be, therefore, about a mile in length and half a mile in breadth, measuring from the sea to its inland gate. It has all the appearance of having been once an island, and, at some distant period, was, perhaps, of greater extent in length than at present, as from its north-eastern end extends a range of fragments of former buildings, beaten down and now broken over by the waves of the sea. Its south-western extreme is of natural rock, as well as all its edge facing outward to the sea.

"On approaching the modern Soor, whether from the sea, from the hills, from the north, or from the south, its appearance has nothing of magnificence.

house. There are also ruins of two or three other churches, but nothing that carries any great signs of antiquity. Both Origen and Frederick Barbarossa were buried in the cathedral."

* The Hebrew name of Tyre was *Tsoor* or *Tzoor*, which the Syrians pronounced Thoor. It signified *a rock*. The Greeks softened it into Τύρος, while by the Romans it was anciently called Sarra.

The island on which it stands is as low as the isthmus which connects it with the main land, and, like this, all its unoccupied parts present a sandy and barren soil. The monotony of its grey and flat-roofed buildings is relieved only by the minaret of one mosque, with two low domes near it, the ruins of an old Christian church, the square tower without the town, to the southward or south-east of it, and a few date-trees scattered here and there among the houses. On entering the town, it is discovered to have been walled; the portion towards the isthmus still remaining, and being entered by a humble gate, while that on the north side is broken down, shewing only detached fragments of circular towers, greatly dilapidated. These walls, both from their confined extent and style of building, would seem to be of less antiquity than those which encompassed Tyre in the days of its splendour, as they do not enclose a space of more than two miles in extent, and are of ordinary workmanship. They do not reach beyond the precincts of the present town, thus shutting out all the range to the northward of the harbour, which appears to be composed of the ruins of former buildings. The tower to the S.E. is not more than fifty feet square, and about the same height. It is turreted on the top, and has small windows and loop-holes on each of its sides. A flight of steps leads up to it from without; and its whole appearance is much like that of the Saracenic buildings in the neighbourhood of Cairo.

"At the present time, the town of Soor contains about 800 substantial stone-built dwellings, mostly having courts, wells, and various conveniences attached to them, besides other smaller habitations for the poor. There are within the walls, one mosque, three Christian churches, a bath, and three bazars. The inhabitants are, at the lowest computation, from 5 to 8000, three-fourths of which are Arab Catholics,

and the remainder Arab Moslems and Turks.* In the fair season, that is, from April to October, the port is frequented by vessels from the Greek islands, the coasts of Asia Minor, and Egypt; and the trade is considerable in all the productions of those parts, as Soor is one of the marts of supply from without for Damascus, for which its local situation is still, as formerly, extremely eligible. The northern port, when entered, is sufficiently deep and capacious for the small trading vessels of those seas, and offers the most complete shelter from the winds of every quarter. Its chief disadvantage is the *boghaz*, or bar of entrance; but we were assured, that this is safe and easy of access, excepting only during the westerly gales of the winter, when the harbour is never resorted to but as a place of refuge in distress.

"The dress of the mercantile people here, who are chiefly Christains, resembles that of the same class in Cairo; full drawers, caftans, benishes, and turbans. These last are invariably of blue muslin, sometimes fringed with silver, and having silver-thread worked knots at their ends: they were depressed behind, and thrown up in numerous folds in front, so as to give an air of boldness to the wearer. The lower orders, both Christians and Mahommedans, wear the large Mamalouk trowsers, or *sherwal*, of blue cotton or of cloth, and short benishes, or outer coats, of woollen striped in yellow, white, and red, with an inverted pyramid of coloured figures descending from the neck between the shoulders, on the back. Their turbans are wound round the silken edge of a large red *tar-*

* This is not quite correct. Mr Connor was informed (in 1820), by the Greek Catholic archbishop of Tyre, that there were in Soor 1200 Greek Catholics, 100 Greeks, 100 Maronites, 200 Motoualies, and only about 100 Turks. The archbishop is stated by Captain Mangles to be an Arab. He was from home when the travellers arrived, but his wife received them, and behaved to them "with great civility and attention."

boush, or cap, sufficiently ample to fall behind the head, and have its blue silk tassel touching the benish itself. Many wore also the *bisht* of the Bedouins, a large woollen cloak, with broad alternate stripes of black, or brown and white. All were armed, some with one pistol in the girdle, others with a pair, and others again with a dirk or a sword, but mostly with a long musket slung over the shoulder by a leathern strap. The women were habited partly after the Egyptian, and partly after the Turkish fashion. Some wore black veils with openings for the eyes; others only covered the mouth and the lower part of the face, as at Smyrna; and others, again, wearing over their heads a square piece of white muslin, which fell low down on the back, had their faces totally concealed by a veil of coloured but transparent muslin, like the women of Mokha and the southern parts of Arabia Felix. In the court of the house where we lodged, I observed a female divested of these outer robes, and her garments then appeared to resemble those of the Jewish women in Turkey and Egypt: the face and bosom were exposed to view, and the waist was girt with a broad girdle, fastened by massy silver clasps. This woman, who was a Christian, wore also on her head a hollow silver horn, rearing itself upwards obliquely from her forehead, being four or five inches in diameter at the root, and pointed at its extreme; and her ears, neck, and arms, were laden with rings, chains, and bracelets."*

There are several learned questions relating to the situation of ancient Tyrus and Palæ-Tyrus, into which it will not be expected that the Modern Traveller should minutely enter. "The strong city of Tzor" is mentioned in the book of Joshua (chap. xix. 29),

* Buckingham's Travels, vol. i. pp. 52. 73—78. The use of this singular ornament for the head, Mr B. remarks, may illustrate some expressions in the Scriptures. See 1 Sam. ii. 1,

and its situation is specified as being between "great Zidon" and Achzib. Yet, learned men have contended, that in Joshua's time Tyre was not built. Homer, it has been remarked, never speaks of Tyre, but only of Sidon; and Josephus states, that Tyre was built not above 240 years before the Temple of Solomon, which would be A.M. 2760, two hundred years after Joshua. That there was such a city as Tyre, however, in the days of Homer, is quite certain, seeing that, in the reign of Solomon, there was a king of Tyre; and we apprehend that the Scripture text will be held a sufficient proof of its having had an existence before the land of Canaan was conquered by the Israelites. Nor is Josephus's chronology so accurate as to render his authority on such a point very important. There was Insular Tyre, and Tyrus on the Continent, or Palæ-Tyrus; and it is supposed by some learned writers, that the island was not inhabited till after the invasion of Nebuchadnezzar. But this last supposition is not merely at variance with the doubtful authority of Josephus, but is scarcely reconcileable with the language of the prophets Isaiah and Ezekiel, who both seem to speak of Tyre as an isle.* Nor is it probable, that the advantageous position of the island would be altogether neglected by a maritime people. The coast would, indeed, first be occupied, and the fortified city men-

Psalm lxxv. 5, 10; cxii. 9. In Abyssinia, silver horns are worn by warriors and distinguished men. They appear to have been originally considered as a symbol of strength or prowess; but, when transferred to the female head-dress, the horn must have been considered as expressive at first of dignity or of wealth, till at length its symbolic meaning would be lost sight of, as it became a common ornament. In like manner, the warrior's plume has become a female decoration. The word *crest*, however, is still familiarly used in a metaphorical sense, answering to that in which *horn* is used in the Scriptures.

* Isa. xxiii. 2, 6. Ezek. xxvi. 17; xxvii. 3; xxviii. 2.

tioned in the book of Joshua was in all probability on the continent; but, as the commercial importance and wealth of the port increased, the island would naturally be inhabited, and it must have been considered as the place of the greatest security. Volney supposes that the Tyrians retired to their isle, when compelled to abandon the ancient city to Nebuchadnezzar, and that till that time, the dearth of water had prevented its being much built upon. Certain it is, that when, at length, Nebuchadnezzar took the city, he found it so impoverished as to afford him no compensation for his labour.* The chief edifices were at all events on the main land,† and to these the denunciations of total ruin strictly apply. Palæ-Tyrus never rose from its overthrow by the Chaldean conqueror, and the Macedonian completed its destruction; at the same time, the wealth and commerce of Insular Tyre were for the time destroyed, though it afterwards recovered from the effects of this invasion.

Ancient Tyre, then, probably consisted of the fortified city, which commanded a considerable territory on the coast, and of the port which was "strong in the sea." On that side, it had little to fear from invaders, as the Tyrians were lords of the sea;

* See Ezek. xxix. 18, 19.

† When Alexander the Great signified to the haughty islanders his desire to sacrifice to the Tyrian Hercules, they returned word, that there was a temple of Hercules without their city, in a place which they called the Old Tyre, and that he might offer his sacrifice there. This was, unquestionably, on the continent, and must have been the temple which Herodotus saw; he was told by the priests, that it had been standing ever since the first building of the city. Perhaps Nebuchadnezzar spared this edifice in honour of the god; or it might be in ruins, as it appears to have been deserted, when the taunting message was sent to the Macedonian. But Herodotus saw also at Tyre another temple consecrated to Hercules; and this, in all probability, was on the island, and might be erected after the Chaldean invasion, when old Tyre was destroyed and deserted.

and accordingly, it does not appear that its Chaldean conqueror ventured upon a maritime assault. Josephus, indeed, states that Salmaneser, king of Assyria, made war against the Tyrians with a fleet of sixty ships, manned by 800 rowers. The Tyrians had but twelve ships, yet they obtained the victory, dispersing the Assyrian fleet, and taking 500 prisoners. Salmaneser then returned to Nineveh, leaving his land forces before Tyre, where they remained for five years, but were unable to take the city.* This expedition is supposed to have taken place in the reign of Hezekiah, king of Judah, about A.M. 3287, or 717 B.C. It must have been about this period, or a few years earlier, that Isaiah delivered his oracle against Tyre, in which he specifically declared, that it should be destroyed, not by the power which then threatened it, but by the Chaldeans,† a people "formerly of no account." The more detailed predictions of the prophet Ezekiel were delivered a hundred and twenty years after, B.C. 588, almost immediately before the Chaldean invasion. The army of Nebuchadnezzar is said to have lain before Tyre thirteen years, and it was not taken till the fifteenth year after the captivity, B.C. 573, more than seventeen hundred years, according to Josephus, after its foundation. Its destruction then must have been entire; all the inhabitants were put to the sword or led into captivity, the walls were razed to the ground, and it was made "a terror" and a desolation. It is remarkable, that one reason assigned by the prophet Ezekiel for the punishment of this proud city, is its exultation at the destruction of Jerusalem: "I shall be replenished, now she is laid waste."‡ This clearly indicates that its overthrow was posterior to that event; and if we take the seventy years during which it was predicted by Isaiah,§ that Tyre should be forgotten, to denote

* Joseph. Antiq. book ix. chap. 14. † Isa. xxiii. 13.
‡ Ezek. xxvi. 2. § Isa. xxiii. 15.

a definite term, (which seems the most natural sense,) we may conclude that it was not rebuilt till the same number of years after the return of the Jews from Babylon. Old Tyre, the continental city, remained, however, in ruins, up to the period of the Macedonian invasion. Insular Tyre had then risen to be a city of very considerable wealth and political importance; and by sea, her fleets were triumphant. It was the rubbish* of Old Tyre, thirty furlongs off, that supplied materials for the gigantic mole constructed by Alexander, of 200 feet in breadth, extending all the way from the continent to the island, a distance of three quarters of a mile.† The sea that formerly separated them was shallow near the shore, but, towards the island, it is said to have been three fathoms in depth. The causeway has probably been enlarged by the sand thrown up by the sea, which now covers the surface of the isthmus. Tyre was

* To this circumstance Ezekiel may be thought to allude, chap. xxvi. 12, 19.

† "Beyond Ecdippa and the Cape Album, follows the noble city of Tyrus, in old time an island, lying about three quarters of a mile within the deep sea, but now, by the great travail and devices wrought by Alexander the Great at the siege thereof, joined to the firm ground. It is renowned for that, out of it, have come three other cities of ancient name; to wit, Leptis, Attica, and that great Carthage which so long strove with the empire of Rome for the monarchy of the world; yea, and Gades, divided as it were from the rest of the earth, were peopled from hence. But now, at this day, all the glory and reputation thereof standeth upon the dye of purple and crimson colours. The compass of it is nineteen miles, so ye comprise Palæ-Tyrus within it. The very town itself taketh up twenty-two stadia. Near unto it are these towns, Luhydra, Sarepta, and Ornithon; also Sidon, where the fair and clear glasses be made, and which is the mother, of the great Thebes in Bœotia." PLINY, *Nat. Hist.* book ix. chap. 36. This account of the size of the insular town so ill accords with the present measurement, that it leads one to question whether the sea may not have encroached upon its ancient boundaries.

taken by the Macedonian conqueror, after a siege of eight months, B.C. 332, two hundred and forty-one years after its destruction by Nebuchadnezzar, and consequently, about one hundred and seventy after it had been rebuilt. Though now subjugated, it was not, however, totally destroyed, since, only thirty years after, it was an object of contention to Alexander's successors. The fleet of Antigonus invested and blockaded it for thirteen months, at the expiration of which, it was compelled to surrender, and received a garrison of his troops for its defence. About three years after, it was invested by Ptolemy, in person, and owing to a mutiny in the garrison, fell into his hands. Its history is now identified with that of Syria. In the apostolic age, it seems to have regained some measure of its ancient character as a trading town; and St Paul, in touching here on one occasion, in his way back from Macedonia, found a number of Christian believers, with whom he spent a week; so that the Gospel must early have been preached to the Tyrians.* Josephus, in speaking of the city of Zabulon as of admirable beauty, says, that its houses were built like those in Tyre, and Sidon, and Berytus. Strabo also speaks of the loftiness and beauty of the buildings. In ecclesiastical history, it is distinguished as the first archbishopric under the patriarchate of Jerusalem. It shared the fate of the country in the Saracen invasion, in the beginning of the seventh century. It was re-conquered by the Crusaders, in the twelfth, and formed a royal domain of the kingdom of Jerusalem, as well as an archiepiscopal see. William of Tyre, the well known historian, an Englishman, was the first archbishop. In 1289, it was re-taken by the Saracens, the Christians being permitted to remove with their effects. When the Sultan Selim divided Syria into pashalics, Tyre, which had probably gone to decay with the

* Acts xxi. 3, 4.

depression of commerce, was merged in the territory of Sidon. We have seen what was its state of desolation towards the close of the seventeenth century, when the predictions of the Jewish prophets seemed a second time to have been realized. In 1766, it was taken possession of by the Motoualies, who repaired the port, and enclosed it, on the land side, with a wall twenty feet high. The wall was standing, but the repairs had gone to ruin, at the time of Volney's visit (1784). He noticed, however, the choir of the ancient church mentioned by Maundrell, together with some columns of red granite, of a species unknown in Syria, which Djezzar Pasha wanted to remove to Acre, but could find no engineers able to accomplish it. It was at that time a miserable village: its exports consisted of a few sacks of corn and of cotton; and the only merchant of which it could boast was a solitary Greek, in the service of the French factory at Sidon, who could hardly gain a livelihood. It is only within the past five and twenty years that it has once more begun to lift up its head from the dust.*

Two miles to the north of Tyre, in the road to Sidon, occurs a spring which, Pococke says, is called *Bakwok*, and appears to have been enclosed with a wall; he observed also the foundations of a wall that went from it to Tyre, and that seemed to be the remains of an aqueduct.† The waters are rather salt. About an hour from Tyre, the traveller arrives at the river Kasmia (or Casimeer), mistaken by the writers of the middle ages for the Eleutherus. Maun-

* For the historical statements in this brief sketch, see the authorities collected by Pococke, (part i. chap. 20,) and in Buckingham's Travels, vol. i. chap. 2. See also Calmet's Dictionary, art. *Tyre;* and Volney's "Voyage en Syrie," tom. ii. pp. 194—208.

† Possibly, here may have been the aqueduct referred to by Josephus as taken possession of by the forces of Salmaneser.

drell describes it "as a river large and deep, running down to the sea, through a plain, in which it creeps along with various meanders and turnings." It had once, he says, a good stone bridge over it, of four arches; but of that nothing then remained except the supporters, between which there were laid beams and boards to supply the room of the arches, and to make a passage over; but so careless and loose was the fabric, that it looked like a trap rather than a bridge. In attempting to ford this stream, the Emperor Frederic Barbarossa was drowned; he fell from his horse, and sank under the weight of his armour. There is now a bridge over it of one arch; a little below which it encloses a small island. The banks are very picturesque. On the other side, the hills approach very near to the sea, and some spacious sepulchral grots are cut in them. The route now lies through a country nearly barren, thinly peopled, and not very interesting, the mountains on the right being destitute alike of vegetation or picturesque beauty. Captain Mangles says: "We passed through the ruins of five or six large cities, now mere rubbish, and distinguishable as sites of towns only by numerous stones much dilapidated, shewing marks of having been cut square with the chisel, with mortar adhering to them, and fragments of columns. In the afternoon" (they left Tyre at sun-rise) "we crossed several dry torrents, and a river by a bridge of five arches. The banks of all these streams contain quantities of wild flowers, among which was the oleander in full bloom and beauty. (Oct. 22.) As we approached Saida, we observed that the hills were covered with vineyards, but they had not at all a lively appearance. Half an hour before we arrived, we passed the ruins of another ancient city; also, a fragment of another granite column, and a Roman inscription of the time of Septimius Severus." This Maundrell copied, as Mr Bankes has since done, and found it to be a mile-

stone; "by which," he remarks, "we may observe the exactness of the Romans in measuring out their roads, and marking down upon every pillar the number of miles."

The ancient Ornithon and Sarepta (or Zarephath), lay on this route, or on the hills to the right. Pococke mentions a village on the hills, near the sea, called *Adnou;* and beyond this, a village lying on the east of the route, called *Serphant*, which he supposes to be a corruption of Sarepta. "There are," he says, "great marks of improvements about the hills; and at the foot of them are a great number of sepulchral grots cut into the rock. It is said, that the house of the widow who received Elias, and was so miraculously supplied during his stay with her, was by the sea-side, where there now stands a small mosque, into which I entered. There is a little cell in it, where they say the prophet lay. The old Sarepta was most probably here, for I saw several foundations of walls, and those sepulchres must have belonged to the people of this town. About a quarter of a mile north of the mosque are some ruins of a very ancient building, as I conjectured it to be, from a round plinth which projected about a foot beyond the pillar, and the edges of it were taken off; the whole being exactly after the manner of the very ancient architecture which I saw in Egypt." Maundrell indulges the same conjecture, that the principal part of the city stood below, in the space between the hills and the sea, where the ruins are to be seen to a considerable extent. The place shewn him for Sarepta, consisted of "only a few houses on the tops of the mountains, within about half a mile of the sea:" it was called *Sarphar*, and is plainly the same place that Pococke refers to. There can be little doubt that this is the ancient Sarepta: the question is, whether the city extended to the coast. The mosque is, no doubt, the successor to some

more ancient structure, and is likely to occupy the place of the church built over what was shewn as the prophet's cell in the time of Jerome. That is said to have been in the midst of the city. On the other hand, the sepulchral grots must have been without the city; and the preservation of the name would lead us to suppose that it occupied the summit of the hill, agreeably to the usual situation of the Syrian cities. Sarepta was not celebrated as a maritime city, but for the excellence of its wines;* and its vineyards, no doubt, clothed the slope of the hill on which the modern village stands. No stress can be laid on the silly legend attaching to the mosque. There was probably some old tower which the Empress Helena chose to consecrate to the prophet's memory; and the church, with the modern town, sprang up afterwards. Sarepta (by Josephus written Sarephta; by the Arabian geographers Tzarphaud and Zarphat) is about fifteen miles N. of Tyre, and ten miles S. of Sidon. It was from this city that Jupiter eloped with Europa.†

The immediate neighbourhood of Saide (Sidon) is a pretty country. The plain at the foot of the hills, which is not above two miles wide, is entirely appropriated to extensive and shady groves and gardens, with narrow lanes between them. The hills are also

* "————————Et dulcia Bacchi
Munera, quæ Sarepta ferax, quæ Gaza crearet"
See CALMET, art. *Wines* and *Zarephath.*

† Pococke mentions, as occurring between Sarepta and Sidon, a castle on a promontory called *Bourje Elourby*, near a stream and village of the same name; beyond this, the river *Nosey;* the fountain *El-Borok*, and an old site, *Tel-el-Borok;* the torrents *Ezuron* and *Zaheitanete;* the village *Gasih;* the *Nahr-Sinet*, and the village *Darbeseia;* to the right of this, *Djebel-Macduta;* near Sidon, *Nahr-el-Eiah* (Eliah?) and *Djebel-Saida* or *Mar-Elias;* at the entrance of the town, *Nahr-el-Barout.* We follow the learned traveller's orthography.

fruitful, and not so high as those eastward of the Plain of Tyre, which is more than twice the breadth of this plain. Saide is a larger town than Acre: the situation is good, and the air salubrious. There was formerly a small but convenient port to the north of the town; but this was filled up by order of the celebrated Emir Fakr-el-Dîn, to prevent the Turkish vessels from entering it. Pococke, describing the ruins, says, that the walls were built with very large stones, twelve feet in length, which is the thickness of the walls; and some of them were eleven feet broad, and five deep. Vessels are now compelled to anchor in the road, and, in the winter season, to harbour at Soor, which might be made a good port, and is even now the best on the coast, being far better than either Acre or Jaffa. There is no English consul or agent at Saide; nor does any ecclesiastical dignitary reside here. There is a French consul. There is also a convent, but no friars; and a church, but Captain Mangles found it shut up. The population is computed at 15,000 souls, of whom 2000 are Christians, chiefly Maronites, and 400 are Jews, who have one synagogue: the rest are chiefly Turks. The chief physician of the place was found by Mr Conner to be a very intelligent man. His name was M. Bertrand, a native of the place, but of French family, and very respectable connexions. He is well known in the country, and is universally respected. His brother is physician to the prince of the Druses. M. Bertrand readily undertook to promote, as far as lay in his power, the object of Mr Conner's mission, the distribution and sale of the Scriptures in Syria. There was formerly carried on from this place, a considerable commerce with Marseilles, till Djezzar Pasha banished the French. Hasselquist states, that the exports amounted to at least a million of livres: they consisted of spun cotton, silks, corn, ashes, oil, and galls. The imports were cloths, spices,

Spanish iron, and drugs for dyeing, chiefly for Damascus; "which town," he says, "supports Seide and Baruth, that are to be considered only as its harbours." Besides these, the gardens, extending an entire French mile round the town, furnished other places with considerable cargoes of fruit. No vines grow near to Seide; but he enumerates pomegranate-trees, apricots, figs, almonds, oranges, lemons, and plums. The most numerous, however, and "that in which their riches chiefly consist, are mulberry-trees, on which they feed an infinite number of silk-worms." Of the fruit of the *Cordia myxa* or *Sebesten*, which abounds here, bird-lime is made in such quantities that it forms one of the principal articles of trade in the town. A species of sumach (*rhus*) grows wild here.

There are no antiquities worth speaking of in Saide. The castle built by Fakr-el-D n is now surrounded with the water, being connected with the main by a bridge. Brown, the traveller, mentions a large tessellated pavement of variegated marbles, representing a horse, festoons, &c., in some places tolerably perfect for ten feet in length: it lies close to the sea on the northern side of the town, which he considers as a proof of the encroachment of the waters. "Many ancient granite columns," he says, "are worked into the walls; and some stand as posts on the bridge leading to the fort. Near the gate of the city is a small square building, which contains the tombs of such of the emirs of the Druses as died when Saide was in their possession."* "The magnificent palace built by Fakhr-el-D n, in the Italian manner, is now ruinous." In a garden to the south of the town is a small mosque, called (according to Pococke) the mosque of Nebbi-Sidon, "where, the Turks

* Hasselquist says, "a sepulchre in which three bashaws are buried."

say, the patriarch Zabulon was buried." In another garden to the east is a similar mosque, called by the Mahommedans *Zalousa*, by the Europeans *La Cananea*, having the appearance of an ancient chapel: the legend refers to "the Canaanitish woman." On the high ground to the west, is "a large old church converted into a mosque." "The highest ground of the old city seems to have been a little hill on the north side, where there are great remains of an old castle, said to be built by Louis IX. of France.* But, on the summit of the hill, there is a work of an older date, which is a square castle of hewn-stone rusticated; and there are remains of a circular wall, with which that building was probably encompassed: it might be a work of the Greek emperors, repaired by Louis IX. On the north also, by the bed of the torrent El-Hamby, to which I suppose the (ancient) town extended, I observed an old building, which they call the Venetian Khan; and probably, it belonged to them when they traded to these parts."

At a small distance from the town are what Hasselquist terms the sepulchres of the ancient kings of Syria. "They are cut out in a limestone mountain, and have their apertures level with the earth, and so large that one may enter them with ease. They consist of vaults, some fathoms square, worked in the mountain, with oblong niches in the walls. In several places may be seen obscure remains of carved work in basso relievo over the niches, and of red painting, such as is seen in the sepulchres at Alex-

* Mr Brown says: "The castle, styled of St Louis, which from an adjacent height *on the south* commands the city, still remains." This agrees with Maundrell, and is no doubt accurate. Pococke expressly says above, "on the *north* side." Such are the conflicting statements of travellers! It is possible, however, that he means the north side of the supposed site of the ancient city.

andria. These vaults are of a workmanship very inferior to those of the Israelites at Jerusalem, and in nothing resemble those of Alexandria, though they seem made after their model. A great part of them are now open, and serve as huts for shepherds, or dens for wild beasts. But it would certainly be worth while for an antiquary to search along this hill, to discover some not yet opened, of which there is, beyond doubt, a great number." This traveller notices the aqueducts of the town as "an ancient work, and the noblest that had been preserved. The water has been by them conveyed twelve miles from the hills into the town, and is by pipes carried to every part of it, which is not uncommon in those parts of the east where there are no reservoirs. Near the town there is something curious in this aqueduct. It runs on walls through great part of the town gardens, and has on each side, a grove of all the different sorts of trees to be found here. In some places the channel is open, but, for the most part, it is covered; in a few places are openings on both sides, through which the water runs to the gardens, making pretty cascades, which have an agreeable effect among the green-trees."

Tsidon-rabbah, or Sidon the Great, is twice mentioned in the book of Joshua; and it is specified as one of the cities out of which Asher was unable to expel the inhabitants. Its name occurs also still earlier, in the prophecy of the dying patriarch Jacob, B.C. 1689.* It takes its name, if we may believe Josephus, from its supposed founder, the eldest son of Canaan: other authorities derive the name from a Hebrew word signifying *to fish*.† If the primitive founder was a fisherman, the two accounts may be easily reconciled. It is supposed to have been the

* Gen. xlix. 13. Josh. xi. 8., xix. 28. Judg. i. 31.

† So, Bethsaida means the "dwelling of fishermen."

mother city of Tyre, though the latter speedily eclipsed its fame, and seems to have acquired the ascendancy.* The ancient authorities make it 400 stadia from Berytus, 200 from Tyre, a day's journey from Paneas, and sixty-six miles from Damascus. Pliny states, that it was famous for its glass manufactory; and Strabo assigns to the Sidonians the invention of arithmetic and astronomy. This, however, is probably meant to apply to the Phenicians generally, rather than specifically to the Sidonians. Sidon has generally shared in the fortunes of Tyre, as to its political condition; but its prosperity has risen and fallen almost in an inverse ratio to that of its rival. During the Latin kingdom of Jerusalem, Sidon was a lordship, and an episcopal see subject to the Tyrian primacy. Louis IX. repaired the city, which appears at that time to have sunk into neglect. When Tyre subsequently became ruined and deserted, Sidon rose into the dignity of a distinct capital, the residence of a pasha of three tails. In the middle of the last century, when Hasselquist found at Tyre only about ten inhabitants, Turks and Christians, who lived by fishing, Sidon was a place of considerable trade; and now it seems as if Acre and Tyre were likely again to absorb, the one its political honours, and the other its commerce, owing to the maritime advantages of the latter port.

The mountain east of the town (three quarters of a mile distant), derives its name from an old convent on its summit called *Mar-Elias Alza*, which has of late formed the usual residence of Lady Hester Stanhope: during the summer, her ladyship has removed further into the mountain territory of the Druses. At the foot of this hill is a village called El-Hara; about three quarters of the way up, is a

* Ezek. xxvii. 8.

mosque with a sepulchre, called Djeb-Zechariah. On the summit, Pococke mentions a cistern and a Turkish praying place, but does not speak of the convent. The site is probably ancient.

The road, after leaving Saide, becomes very rugged and uninteresting: occasionally, remains of the ancient paved way are to be noticed. Within one hour of the town, the traveller crosses, by a large stone bridge, a river "of no inconsiderable figure;" "its channel is deep, and contains a good stream." It is called *Nahr-el-Aweli*, and has its fountain near Berook in the mountains.* Two hours further bring him to the river *Damer* or *Damour*, the ancient Tamyras. "It is a river," Maundrell says, "apt to swell much upon sudden rains; in which case, precipitating itself from the mountains with great rapidity, it has been fatal to many a passenger." He mentions a French gentleman, M. Spon, who, a few years before, in attempting to ford it, was hurried down by the stream, and perished in the sea, which is only a furlong from the usual passage. Higher up, the stream is broader and shallower. Between *Nahr-el-Aweli* and *Bourje-Damour*, the coast, according to Pococke, is indented with a bay about four miles over, about the middle of which is a village called *Jee*, with a mosque near the shore, and a well, "called *the well of Jonah*, where, they say, the prophet Jonah was thrown out by the whale. Here I saw some broken pillars, a Corinthian capital, and ruins on each side of a mountain torrent, which may be the *Parphirion* of the Jerusalem Itinerary, eight miles from Sidon." A few miles beyond the *Nahr-el-Damour* is an ancient site near a village called *Karnee*. Pococke noticed here an ancient stone coffin, a fine piece of entablature, some large hewn stones, and two round vases of red

* Maundrell. It is probably the same that Pococke calls *Elouly;* but he makes it about two miles from Sidon.

and white marble. At some distance to the north, on a rising ground, were several stone sarcophagi cut out of the rock, with high and massy lids, "very much like those at Xal near Mount Tabor."* Some have never, apparently, been opened. Beyond these tombs, are the remains of a wall twelve feet thick. Neither Pococke nor Captain Mangles, who notices the same site, appears to have ascertained its present name; but the former conjectures that the city of Lyons of Strabo (*Leontos oppidum*), may have been on this spot. A little beyond are two arches in the mountain's side, the ruins of either a bridge or an aqueduct. The road shortly after leaves the coast, and passes over the hills which form the promontory of Beirout. Here is obtained a fine view of the plain, covered with olive, groves and of several villages on the mountain's side.† About two miles from the city is a fine grove of tall pines on the promontory, said to have been planted by the Emir Fakr-el-d n with his own hands. But Pococke says, this must be a mistake, as the grove is mentioned to have been of great use to the Christians in besieging Beirout, in the time of the "holy wars." He forgets to tell us what is the appearance of the trees, as to size and age. Nothing is more improbable than that the original grove should have escaped the devastation of the various armies that have swept Syria since the days of the Crusades, although Fakr-el-d.n's grove, as it is called, may occupy the same spot. "A finer situation," says the learned traveller, "cannot be imagined: it is a green sod, and ends on the east

* See Modern Traveller. Palestine. p. 299.

† Pococke mentions the following places, aft r passing the ancient tombs: *Bourje-Hele;* the torrent *Atopha*, with a village of the same name to the east; on the side of the mountains, three large villages called *Sukefet;* beyond, *Djebel-Sewene;* in the route, *Bourje-el-Grage.*

side with a hanging ground over a beautiful valley, through which the river of Bayreut runs. The north end commands a view of the sea, and a prospect of the fine gardens of Bayreut to the north-west."*

Beirout (Bayruth, Bayreut) is the ancient Berytus. It was made a Roman colony by Augustus Cæsar, who conferred many privileges upon it, and gave it, in honour of his daughter, the name of *Colonia Felix Julia*. The epithet *happy* may have been thought applicable to its fine situation and salubrious climate. It occupies a gentle rising ground on the north side of a broad promontory, and the gardens on the hanging ground over it are very rich and picturesque. It has the benefit of good fresh springs flowing down from the adjacent hills, and "dispersed all over the city in convenient and not unhandsome fountains."† The old port is a little bay, and was formerly well secured by strong piers, but these were destroyed

* Volney notices the grove ascribed to Fakr-el-d'n. He says, that Beirout is much incommoded in the summer with heat; "nevertheless it is not unhealthy. They say that it was so formerly, but that it has ceased to be so, since the Emir Fakr-el-d n planted a wood of fir-trees, which still exists, a league to the south of the city. The monks of Mahr-Hanna, who are not systematizers, have made the same remark with regard to several convents: they even assert that, since the summits of the hills have been clothed with firs, the waters of different springs have become more abundant and more wholesome, which agrees with other well known facts."—Tom. ii. p. 172.

† This account of Maundrell's singularly contradicts that given by Volney, who, after speaking of the port as choked up, and the fortifications as contemptible, says: "To this are added two other disadvantages, which must always prevent Bairout from being any other than a bad situation"—he means in a military respect;—"for, on the one hand, it is commanded by a range of hills on the south-east; and, on the other, it is *destitute of water* within the town. The women are obliged to go to draw water an eighth of a league off, at a spring not over good."—Tom. ii. p. 171.

by Fakr-el-dîn, from the same policy that led him to fill up the harbour of Saide. The city was anciently celebrated as a place of study, particularly of the civil law, about the reign of Constantine. But, what is a still more enviable honour, in the adjacent plain, the patron saint of England, the renowned St George, "duelled and killed the dragon;" in memory of which a small chapel was built on the spot, "dedicated at first to that Christian hero, but now perverted into a mosque."* The town was taken from the Saracens by Baldwin, King of Jerusalem, after a vigorous siege, A.D. 1111. Saladin recovered it in 1187, and it was afterwards repeatedly taken and retaken. Its diocesan was subject to the archbishop of Tyre. Fakr-el-dîn made this place his capital and his chief residence: the traces of his magnificence are the most interesting remains of which it can boast. Most of the cottons and silks of the Druses are still shipped here. There is an English consul here;—"Mr Laurella a very good fellow," is the encomium passed on him by Captain Mangles. According to information supplied by this gentleman, the population, in 1820, amounted to about 10,000 souls; of whom 3000 were Turks, the remainder Druses and Christians.

The fullest description of the town is given by Maundrell; and though it is almost a hundred and thirty years old, it requires but little correction to make it apply to the present state of things:—

"We went to view the palace of the prince (Fakr-el-dîn, or, as he has generally been called, Faccardine), which stands on the north-east part of the city. At

* The mosque, which, Pococke says, was formerly a Greek church, is about three miles from the town, in the road to Djebail. "Near it is a well, and *they say*, that the dragon usually came out of the hole which is now the mouth of it." The lady whom the said dragon was about to devour, *they say*, was "the King of Bayreut's daughter."

the entrance of it is a marble fountain, of greater beauty than is usually seen in Turkey. The palace within consists of several courts, all now run much to ruin; or rather, perhaps, never finished. The stable, yards for horses, dens for lions and other savage creatures, gardens, &c., are such as would not be unworthy of the quality of a prince in Christendom, were they wrought up to that perfection of which they are capable, and to which they seem to have been designed by their first contriver. But the best sight that the palace affords, and the worthiest to be remembered, is the orange-garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange-trees of a large spreading size, and all of so fine a growth, both for stem and head, that one cannot imagine any thing more perfect in this kind. They were, at the time when we were there, as it were, gilded with fruit, hanging thicker upon them than ever I saw apples in England. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone work were troughs very artificially contrived, for conveying the water all over the garden: there being little outlets cut at every tree, for the stream as it passed by to flow out and water it. Were this place under the cultivation of an English gardener, it is impossible any thing could be made more delightful. But these Hesperides were put to no better use, when we saw them, than to serve as a fold for sheep and goats; insomuch that, in many places, they were up to the knees in dirt: so little sense have the Turks of such refined delights as these, being a people generally of the grossest apprehension, and knowing few other pleasures, but such sensualities as are equally common both to men and beasts. On the east side of this garden were two

terrace walks, rising one above the other, each of them having an ascent to it of twelve steps. They had both several fine spreading orange trees upon them, to make shades in proper places; and at the north end they led into booths, and summer-houses, and other apartments, very delightful; this place being designed by Faccardine for the chief seat of his pleasure. It may perhaps be wondered, how this Emir should be able to contrive any thing so elegant and regular as this garden, seeing the Turkish gardens are usually nothing else but a confused miscellany of trees, jumbled together, without either knots, walks, arbours, or any thing of art or design, so that they seem like thickets rather than gardens. But Faccardine had been in Italy, where he had seen things of another nature, and knew well how to copy them in his own country. For indeed it appears by these remains of him, that he must needs have been a man much above the ordinary level of a Turkish genius.

"In another garden we saw several pedestals for statues; from whence it may be inferred that this Emir was no very zealous Mahometan. At one corner of the same garden stood a tower of about sixty feet high, designed to have been carried to a much greater elevation for a watch-tower, and for that end built with an extraordinary strength, its walls being twelve feet thick. From this tower we had a view of the whole city. Amongst other prospects, it yielded us the sight of a large Christian church, said to have been at first consecrated to St John the Evangelist; but, it being now usurped by the Turks for their chief mosque, we could not be permitted to see it, otherwise than at this distance. Another church there is in the town, which seems to be ancient; but being a very mean fabric, it is suffered to remain still in the hands of the Greeks. We found it adorned

with abundance of old pictures; amongst the rest I saw one with this little inscription, Κυαρετος πρωτος Αρχιεπισκοπος Βηρουτου: and just by it was the figure of Nestorius, who commonly makes one amongst the saints painted in the Greek churches; though they do not now profess, nor, I believe, so much as know his heresy. But that which appeared most observable, was a very odd figure of a saint, drawn at full length, with a large beard reaching down to his feet. The curate gave us to understand that this was St Nicephorus; and perceiving that his beard was the chief object of our admiration, he gratified us with the following relation concerning him: viz. That he was a person of the most eminent virtues in his time: but his great misfortune was, that the endowments of his mind were not set off with the outward ornament of a beard. Upon occasion of which defect, he fell into a deep melancholy. The devil, taking the advantage of this priest, promised to give him that boon which nature had denied, in case he would comply with his suggestions. The beardless saint, though he was very desirous of the reward proposed, yet he would not purchase it at that rate neither; but rejected the previous bribe with indignation, declaring resolutely, that he had rather for ever despair of his wish, than obtain it upon such terms. And at the same time, taking in his hand the downy tuft upon his chin, to witness the stability of his resolution, (for he had, it seems, beard enough to swear by!) behold! as a reward for his constancy, he found the hair immediately stretch with the pluck that he gave it. Whereupon, finding it in so good a humour, he followed the happy omen; and, as young heirs that have been niggardly bred, generally turn prodigals when they come to their estates, so he never desisted from pulling his beard, till he had wiredrawn it down to his feet. But enough both of the beard and the story.

"At the east end of Beiroot are to be seen seven or eight beautiful pillars of granite. On the south side, the town-wall is still entire, but built out of the ruins of the old city, as appears by pieces of pillars and marble, which help to build it. A little without this wall, we saw many granite pillars and remnants of Mosaic floors; and, in a heap of rubbish, several pieces of polished marble, fragments of statues, and other poor relics of this city's ancient magnificence. On the sea side is an old ruined castle, and some remains of a small mole."

There is a capuchin convent within the town; and Captain Mangles mentions an ancient bath. Volney states that, in digging to form cisterns, subterranean ruins were discovered, shewing that the modern village is built over the ancient one. "Latakia, Antioch, Tripoli, Saide, and the greater part of the towns on the coast, are," he remarks, "in the same case, owing to the effect of the earthquakes which have overturned them at different periods." What with earthquakes, indeed, and bombardments, to which Beirout has repeatedly been exposed,* and the hostile visitations of Chaldeans, Macedonians, Romans, Saracens, Latins, Egyptians, Tartars, and Druses, the only wonder is, that so many traces should remain of the grandeur of former days.

After leaving Beirout, the road for a short time is very pretty, running between gardens. In about an hour and a quarter, the traveller arrives at a rivulet (Maundrell terms it a large river), crossed by a bridge of six arches. It is called by our elder travellers, the river of Bayruth, (through ignorance, confessedly, of any other name,) and Pococke supposes it to be the Magoras of Pliny. But Captain Mangles gives its name, the *nahr-el-Sazib*,† and says, that it receives the *nahr-el-Leban*, or river of milk, so called from its

* See p. 19. † Volney writes it *nahr-el-Salib*.

foaming when swelled by the rains. "From hence," says the last-mentioned traveller, "the road led along the sea-beach, until we came to a rocky promontory, whose ascent reminded us of the ladder of the Tyrians," (meaning the pass over Cape Bianco) "though it is neither so high nor so picturesque. On reaching the summit, we saw below us on the other side, the *nahr-el-Kelb*, or river of the dog, running beautifully through a deep chasm in the mountains, and a very neat bridge over it." This road is the *Via Antoniniana*, and was cut by the Emperor Aurelius, as is still testified by an inscription engraved in the side of the rock, and given by Maundrell. "In passing this way," he says, "we observed, in the sides of the rock above us, several tables of figures carved, which seemed to promise something of antiquity; to be satisfied of which, some of us clambered up to the place, and found there some signs as if the old way had gone into that region, before Antoninus cut the other more convenient passage a little lower. In several places hereabouts, we saw strange antique figures of men, carved in the natural rock, in mezzo-relievo, the size of life. Close by each figure was a large table, planed in the side of the rock, and bordered round with mouldings. Both the effigies and the table appear to have been anciently inscribed all over; but the characters are now so defaced that nothing but the footsteps of them were visible; only there was one of the figures that had both its lineaments and its inscriptions entire. The figures seemed to resemble mummies, and were, perhaps, the representation of some persons buried hereabout, whose sepulchres might probably also be discovered by the diligent observer." This accurate traveller expresses his regret at having been prevented by a very violent storm from copying the inscription. Pococke states, that one of the figures has a cap like the Phrygian bonnet, and he conjectures that the costume is Persian.

The *nahr-el-Kelb* is the Lycus of the Greeks. According to Strabo, it was formerly navigable, though the stream is very rapid. It is said to derive its name from "an idol in the form of a dog or wolf, which was worshipped, and is said to have pronounced oracles, at this place. The image," adds Maundrell, "is pretended to be shewn to strangers at this day, lying in the sea with his heels upwards; I mean the body of it, for its oracular head is reported to have been broken off and carried to Venice, where (if fame be true) it may be seen at this day." Pococke was shewn this "large stone," which is supposed to be the trunk of the idol, lying in the sea, at the mouth of the river; and, on one side of the road, he noticed "a ruin something like the pedestal of a statue." There is also a relief on the rock over the river at the end of the bridge, which, though much defaced, seems to have represented a dog. The bridge is the work of Fakr-el-dîn. This river is the boundary of the patriarchates of Jerusalem and Antioch; and Volney makes it the modern limit of the pashalics of Saide and Tripoli. Maundrell, however, speaks of an old stone bridge, two hours and a quarter further, at the end of a large bay which he calls *Junia*, as appointing the limits of the two pashalics. The Castravan mountains, which are very high and steep, here come down to the sea, leaving only the road between them and the bay. At the foot of the promontory which forms the southern extremity of this bay, are the remains of a chapel cut out of the rock, said to be the sepulchre of St George. Above it is a cottage in which live some poor fishermen. Towards the further side, is another of those square towers which are found all along the coast, and are supposed to have been designed to protect the country against pirates. On the summits of the mountains are seen many small convents, romantically situated. The valley at the

end of this bay is cultivated and studded with cottages. Proceeding along the beach, Captain Mangles noticed a Roman arch, constructed of large stones, over a dry torrent: this is, seemingly the old stone bridge Maundrell alludes to. Beyond this is a very rugged, uneven pass, which leads over the foot of "the mountain Climax," and, in an hour and a quarter further, to the *nahr-Ibrahim*, so called from a pasha of that name—perhaps the builder of the handsome bridge of one arch by which it is crossed. This river, like the *nahr-el-Kelb*, proceeds from a deep chasm between the mountains: it is the ancient Adonis, and Maundrell was fortunate enough "to see what may be supposed to be the occasion of that opinion which Lucian relates concerning this river, viz. that this stream, at certain seasons of the year, especially about the feast of Adonis, is of a bloody colour; which the heathens looked upon as proceeding from a kind of sympathy in the river for the death of Adonis, who was killed by a wild boar in the mountains out of which this stream rises. Something like this we saw actually come to pass; for the water was stained to a surprising redness, and, as we observed in travelling, had discoloured the sea a great way in, to a reddish hue; occasioned doubtless by a sort of red earth washed into the river by the violence of the rain." The night preceding had been very tempestuous, and the rain almost incessant.

After crossing this river, the traveller proceeds along the coast, and in an hour arrives at Djebail, or Gibyle, the ancient Byblus. "On our way," says Captain Mangles, "we crossed over one of those *natural bridges*, over a torrent now dry, spoken of by Volney, who describes them thus: 'In many places the water, meeting with inclined beds, has undermined the intermediate earth, and formed caverns' or natural arches."

Djebail, Esbele, or Gibele, is supposed to be the

country of the ancient Giblites,* who furnished King Hiram with stone-squarers in preparing materials for Solomon's Temples,† and the Tyrians with calkers,‡ Here, it is said, Cinyras, the father of Adonis, had a palace, and the city became famous for the temples and worship of his son, it being his reputed birth-place. There are remains here of a beautiful church of the Corinthian order, which, as appearing plainly to have been built before the entire corruption of architecture, Pococke is disposed to refer to the fourth or fifth century. The town was taken by the Christians in the time of the Crusades, and shared the fate of Tyre and the other cities of the coast. Anciently, it must have been a place of no mean extent and of considerable beauty, as is evident from the many heaps of ruins (apparently Roman) and the fine pillars scattered up and down in the gardens near the town. On the south side is an old castle, that has been very strong, of rusticated work. The walls are about a mile in circumference, with square towers at about every forty yards distance. The town is now inhabited chiefly Maronites, who have a convent here. It is a day's journey from Tripoli.

We must now leave the coast, and explore the mountain range of Lebanon, the territories of the Druses and the Maronites. But prior to visiting them, it may be expected that some account should be given of these singular tribes, who, next to the Bedouins, seem to have the strongest claim to be considered as indigenous Syrians. We begin with

* Joshua xiii. 5.

† 1 Kings v. 18. The word rendered "stone squarers," is, in the Hebrew, Giblim or Giblites, and the Septuagint renders it Βυβλιοι, *i. e.* men of Byblus.

‡ Ezek. xxvii. 9. "The ancients of Gebel" is rendered in the Septuagint, "the elders of Byblus." This place is supposed, moreover, to be the *Alcabile* of the Jerusalem Itinerary.

the Druses, whose country lies to the south of the *nahr-el-Kelb*, and comes therefore within the pashalic of Akka.

THE DRUSES.

This singular people, over whose origin there still hangs a considerable degree of obscurity, were long altogether unknown to Europeans. They began first to excite some attention in Europe towards the end of the sixteenth century. Under their celebrated Emir, whose name we have had so frequent occasion to mention, their power attained its zenith. They are now supposed to number about 120,000, according to Malte Brun; but the Reverend Mr Connor, who visited Deir-el-Kamar, their capital, in 1820, rates them as low as 70,000, of whom 20,000 are capable of bearing arms. The *akkals*, or "the intelligent," who form the sacred order, a sort of aristocracy, in contradistinction to the *djahels*, or "ignorant," are stated to be about 10,000. Niebuhr long ago concluded that the Druses, as well as the Motoualies and Nassaries, are of Arabian ancestry: as to their religion, they seem to bear much the same relation to the Mahommedans as the Samaritans did to the Jews; and what is not a little remarkable, they are charged with precisely the same species of idolatry as that which the Jews attribute to the Samaritans, namely the *worship of the calf*. The account which Volney gives of their origin, is as follows:—

Twenty-three years after the death of Mahommed, the quarrel between Ali his son-in-law, and Moahouia governor of Syria, was the occasion of that first schism in the Mahommedan empire which still exists. Rightly understood, however, the dispute related only to the question of power; the Mussulmans, though divided as to the conflicting claims of the rival representatives of the Prophet, still being agreed as to dogmas. It

was not till the century following, that the perusal of Greek books excited among the Arabians a spirit of discussion and controversy, hitherto foreign to their ignorance. The effects were such as might have been expected: reasoning upon matters that did not admit of demonstration, and guiding their inquiries by the principles of an unintelligible logic, they became divided into a crowd of opinions and sects. At the same time, the civil power fell into a state of anarchy, and the ecclesiastical government shared its fate. Thus was the unity of the Mahommedan church destroyed, and various corruptions in consequence made their appearance. The ancient doctrines of metempsychosis, or transmigrations, of a good and an evil principle, and other tenets held by the disciples of Zoroaster, were revived, among others; and in the general disorder, political and religious, which ensued, no fewer than sixty different heresiarchs are said to have arisen, all having numerous partisans. Such was the state of things, when, at the commencement of the eleventh century, Egypt became the theatre of one of the most fantastic spectacles which history exhibits. "In the year 386 of the Hegira," (A.D. 996,) says El Makin, the Arabian historian, "there acceded to the throne of Egypt, at the age of eleven, the third Caliph of the Fatimite dynasty, named Hakim-b'amr-Allah. This prince was one of the most eccentric personages of whom the memory of man has preserved any recollection. First, he decreed curses to be pronounced in the mosques against the first caliphs, the companions of Mahommed; then he revoked these anathemas. At one time he compelled both Jews and Christians to adjure their religion; then he allowed them to resume their worship. He prohibited the making of socks (*chaussures*) for women, to prevent their leaving their houses. In order to amuse himself, he had one half of Cairo set on fire, while his soldiers pillaged the other half. Not content with these excesses, he pro-

ceeded to interdict pilgrimage to Mecca, fasting, and the five prayers; at length, he carried his madness to the extreme of wishing to pass himself off for a divinity. He ordered a list to be drawn up of those gods whom he himself recognised, extending to the number of 16,000. This notion was supported by a false prophet who had recently arrived in Egypt from Persia. This impostor, whose name was Mahommed-Ben-Ismael, taught, that is was useless to practise either fasting, prayer, circumcision, or pilgrimage, or to observe the sacred days; that the prohibition of pork and wine was absurd; and that incestuous marriages were lawful. In order to conciliate the favour of Hakim, he maintained that this caliph was himself an incarnation of the Deity; and instead of his name Hakim-b'amr-Allah, which signifies *Governor by the order of God*, he called him Hakim-b'amr-eh, *governor by his own order*. Unhappily for the prophet, his new god had not power to secure him against the fury of his enemies: they killed him in a tumult at the very feet of the caliph, who soon after was massacred on Mount Mokattam, where he professed to hold intercourse with the angels."

The death of these two leaders did not put a stop to the spread of their opinions. A disciple of Mahommed-Ben-Ismael, named Hamza-Ben-Achmed, propagated them with indefatigable zeal in Egypt, in Palestine, and on the coast of Syria as high as Sidon and Berytus. His proselytes appear to have experienced the same fate as the Maronites: persecuted by those of the dominant persuasion, they took refuge in the mountains of Lebanon, where they could better defend themselves. Thus much is certain, that soon after this epoch, we find them established and forming an independent community, like their Christian neighbours. The difference of their religions might have been expected to render them enemies; but their common political dangers and interests compelled

them to mutual toleration; and since then, they have almost always acted in concert, at one time against the Crusaders, or the Sultans of Aleppo, at another, against the Mamalouks and the Ottomans. The conquest of Syria by the latter made no change in their political condition. Selim I., who, on his return from Egypt, meditated no less an enterprise than the conquest of Europe, did not condescend to stop before the mountains of Libanus. Sulieman II., his successor, was too incessantly occupied with important wars. At one time against the knights of Rhodes, the Persians, and the Arabians, at another time, against the Hungarians and Charles the Fifth, to have time to think of the Druses. These contests made them grow bolder; and, not content with their independence, they made frequent descents from their mountains to pillage the subjects of the Turk. The pashas in vain attempted to restrain these incursions: their troops were uniformly beaten or repulsed. It was not till the year 1588, that Amurath III., wearied with the incessant complaints which reached his ears, resolved on reducing these rebels at any cost, and had the good fortune to succeed. His general, Ibrahim Pasha, attacked the Druses and the Maronites with so much skill and vigour, that he at length fell upon them in their mountains, and taking advantage of dissensions which arose among their chiefs, succeeded in levying a contribution of more than a million of piastres, and in imposing a tribute which has continued to be paid to the present day.

It appears that this expedition led to a change in the internal government of the Druses. Hitherto, they had lived in a sort of anarchy under the authority of several sheikhs or chieftains. The nation was moreover divided into two grand factions, which are found existing among all the Arabian tribes, the Keisy and the Yemeny: they are distinguished from each other by their banners, those of the former being

red, those of the latter white.* To save trouble, Ibrahim thought it best that a single chief should be made responsible for the tribute, and have the charge of the administration. This agent, from the very nature of his office, could not fail to gain a great ascendancy, and, under the title of governor, he became almost the king of the republic. But as this governor was taken from the nation, there resulted one consequence which the Turks had not foreseen, and which had well nigh proved fatal to their power. This governor, having at his disposal the whole strength of the nation, had it in his power to give a unanimous direction to its energies, so as to render their operation much more formidable. This power was naturally turned against the Turks, since the Druses, in becoming their subjects, had not ceased to be their enemies. Only they were obliged to mask their attacks under different pretexts, in order to save appearances; and they carried on a secret warfare, more dangerous, perhaps, than open war.

It was then, that is to say, in the beginning of the seventeenth century, that the Emir Fakr-el-dîn commenced his brilliant career. On being appointed governor of the Druses, he began with endeavouring to gain the confidence of the Porte by the warmest professions of devotedness and fidelity. The Arabs were infesting the plain of Balbec, and the neighbourhood of Tyre and Acre; he made war against them, delivered the inhabitants from their incursions, and thus prepared their minds to acquiesce in his government. The city of Beirout offered a desirable point of communication with foreign nations, in particular with the Venetians, the natural enemies of the Turks. Fakr-el-dîn availed himself of the misconduct of the

* Burckhardt states, that the Keisy gained at length the entire ascendancy, and that the name of Yemeny in time became extinct.

aga, and expelled him. He did more: he knew how to make a merit of this act of hostility with the Divan, by the payment of a larger tribute. He took the same course with regard to Sidon, Balbec, and Tyre; and at length, in 1613, found himself master of the country as far as Ajalon and Saphet. The pashas of Damascus and Tripoli did not witness these encroachments without uneasiness. Sometimes they opposed them by open force, but without being able to stop the course of Fakr-el-dîn: at other times they attempted to ruin him at the Porte by secret intrigues; but the Emir, who had also there in pay his spies and protectors, always contrived to baffle them. The Divan, however, at last took alarm at the progress of the Druses, and began to fit out an expedition of sufficient force to crush them. Either from policy or through fear, Fakr-el-dîn did not think proper to await the storm. He had entered into alliances with Italy, on which he built the most sanguine expectations; and he resolved to go in person to solicit the promised succour, persuaded that his presence would animate the zeal of his friends, while his absence would tend to allay the wrath of his enemies. In consequence of this determination, which shewed no ordinary decision and enterprise in a barbarian, he embarked at Beirout, having committed the management of all his affairs to his son Ali, and repaired to the court of the Medici at Florence. The arrival of an Oriental prince in Italy did not fail to attract public attention. The question arose, to what nation he belonged; and when he was known to be a prince of the Druses, the origin of that people became a subject of inquiry. The facts of their history, as well as the character of their religion, were found so equivocal, that persons were at a loss whether to make Mussulmans of them, or Christians. This revived the recollection of the Crusades, and it was imagined, that a people who had taken shelter in the

mountains, and were inimical to the natives, must needs be the posterity of the Croises. This hypothesis was too favourable to Fakr-el-d n's project, for him to throw discredit on it: he had, on the contrary, the address to lay claim to certain pretended alliances with the house of Lorraine; and he was seconded by the missionaries and the merchants, who promised themselves a new sphere for conversions and commerce. While this opinion was all the vogue, every one was for finding proofs to establish this romantic discovery. Some persons, learned in origins, struck with the resemblance between the names, contended that the Druses and Dreux were the same; and they reared on this slender foundation the hypothesis of an imaginary colony of French crusaders who, under their leader, a Count de Dreux, had established themselves in Libanus. This pretty invention was annihilated by the discovery, that Benjamin of Tudela mentions the Druses before the time of the Crusades. But one fact which ought to have led to its being exploded when first started, is, that the dialect spoken by the Druses is pure Arabic, and does not contain a word of European origin. Had they been descended from the Franks, they would have preserved at least some traces of their language; since a community living in a separate canton, and isolated from their neighbours, never can lose its native dialect. The true etymology of their name is to be found in the surname of El Dorzi, or Durzi, assumed by Mahommed Ben Ismael, the founder of their sect.

After remaining nine years in Italy, Fakr-el-dîn returned to re-assume the government of his country. During his absence, his son Ali had repulsed the Turks, restored tranquillity, and kept things in tolerable order. Nothing remained for the Emir to do, but to employ the knowledge he had acquired, in perfecting the internal administration, and promoting the welfare of his nation. But, instead of turning

his mind to the serious duties of government, he gave himself up entirely to the frivolous and expensive arts for which he had acquired a passion in Italy. He built in every direction country-houses; he constructed baths and gardens; he ventured even, in open disregard of the national prejudices, to adorn them with paintings and sculptures, which are forbidden by the Koran. It was not long before the effects of this impolitic conduct became manifest. The Druses, who continued to furnish the same tribute as in time of war, became dissatisfied. The Yemeny faction began to stir; the expensive proceedings of the Prince were loudly complained of, while the pomp which he displayed, rekindled the jealousy of the pashas. They demanded an augmentation of the contributions, and hostilities recommenced. Fakr-el-d n repulsed them, and they took advantage of his resistance, to render him an object of suspicion and personal jealousy to the Sultan. Amurath IV. took offence that one of his subjects should dare vie with himself, and he determined on his destruction. The Pasha of Damascus received orders, in consequence, to march against Beirout, the Emir's ordinary residence, while forty galleys invested the city by sea, to cut off all succour from that quarter. Fakr-el-d n, relying on his former good fortune and his Italian allies, resolved upon meeting the storm. His son Ali, the governor of Szaffad, was charged with stopping the progress of the Turkish army, and, notwithstanding a great disproportion of numbers, he ventured to oppose them. In two successive engagements he had the advantage; but, in a third, he was slain, and the aspect of affairs became instantly changed. Fakr-el-d n, dismayed at the loss of his troops, distressed by the death of his son, and weakened as well by age as by a voluptuous life, lost at once both courage and presence of mind. He saw no other resource but a peace, and he sent his second son on

board the vessel of the Turkish admiral, to solicit it, and to bribe his good offices in the negotiation; but the Admiral, detaining both the presents and the envoy, declared that he required the person of the Prince. On this, Fakr-el-dîn took to flight, pursued by the Turks, now masters of the country, and shut himself up in the rocky fortress of Niha. Here they besieged him, but, after a year had passed in the fruitless attempt to take the place, they retired, leaving him at liberty. Soon after, however, the companions of his adversity, tired of their disgrace, betrayed him to the Turks. Fakr-el-dîn suffered himself to be conducted to Constantinople, in the secret hope of obtaining a pardon; and Amurath, flattered at seeing a prince so celebrated prostrate at his feet, manifested for some time the clemency inspired by a proud consciousness of superiority. But this soon gave way to the more permanent sentiment of jealousy; he lent his ear to the instigations of his courtiers, and, in a fit of his violent humour, ordered him to be strangled, about the year 1631.

After the death of Fakr-el-dîn, his descendants continued, nevertheless, in possession of the government, at the good pleasure and under the sovereignty of the Turks; but the male line having become extinct at the beginning of the seventeenth century, the chief authority was conferred, by the voice of the sheikhs, on the Shehab family, who still enjoy it. The only emir of this dynasty who merits any record, is the Emir Melhem, who reigned from 1740 to 1759. During this interval, he succeeded in repairing the losses sustained by the Druses within, and in obtaining for them from without that consideration from which they had fallen on the overthrow of Fakr-el-dîn. Towards the close of his life, that is to say, about 1754, disgusted with the cares of government, Melhem abdicated, with the intention of spending the rest of his days in retirement and religious

meditation as an akkal. But the disorders which arose, recalled him to the charge of public affairs till 1759, when he died generally lamented. He left three sons, all under age. The eldest, Yousef, ought, according to custom, to have succeeded his father; but, as he was only eleven years of age, the government devolved on his uncle Mansour, by a pretty general law in Asia, which provides that nations shall be governed by a man having attained years of discretion. The young prince was but incompetent to maintain his pretensions; but a Maronite named Said-el-Kouri, to whom Melhem had confided his education, took upon himself this care. Aspiring to see his pupil a powerful prince, that he might himself become a powerful vizier, he laboured with all his might to advance his fortunes. In the first instance, he retired with him to Djebail, in the Kesrouan, where the Emir Yousef possessed large domains. Here he made it his business to ingratiate himself with the Maronites, by seizing every opportunity of serving both individuals and the nation. The large revenues of his pupil and the smallness of his expenditure, furnished him with powerful resources. The domain of the Kesrouan was divided among several sheikhs, who gave little satisfaction: Said negotiated with the Pasha of Tripoli, and got into his hands the whole management. The Motoualies of the Valley of Balbec had for some years been encroaching on the region of Libanus; and the Maronites became alarmed at having those intolerant Mussulmans for such near neighbours. Said purchased of the Pasha of Damascus permission to make war upon them; and he expelled them from the district in 1763. The Druses were constantly divided into two factions: Said connected himself with that which was opposed to Mansour; and he secretly laid the plan which was to ruin the uncle in order to elevate the nephew.

It was at this period, that Sheikh Daher, who had

become master of all Galilee, began to give uneasiness to the Porte, by his growing power and ambitious pretensions. To counteract his ascendancy, the Turkish government had recently united the pashalics of Damascus, Sidon, and Tripoli in the persons of Osman and his sons; and it was clearly seen that an open war was at hand. Mansour, who feared the Turks, but had not the courage to defy them, had recourse to the policy usually adopted in such cases: he pretended to serve them, and favoured the enemy. This was a sufficient reason to Said for taking an opposite course: he supported the Turks against the faction of Mansour, and he executed his manœuvres with so much address and good fortune, that he caused that emir to be deposed in 1770, and Yousef to be appointed in his room.

In the following year, the war broke out between Ali Bey and the Pasha of Damascus. Yousef being called upon by the Turks, took part on their side; but he had not influence sufficient to induce the Druses to descend from their mountains, to swell the numbers of the Ottoman army. Besides the repugnance which they have at all times to fighting out of their own country, they were at this moment too divided among themselves to quit their homes, and they had reason to congratulate themselves. The battle of Damascus ensued, in which the Turks were completely defeated. The Pasha of Sidon, having made his escape in the general rout, did not feel himself safe even in his own city, and he came to seek an asylum in the residence of the Emir Yousef. It was not a very favourable moment; but when the flight of Mahommed Bey had changed the aspect of affairs, the Emir, believing Ali Bey to be dead, and not deeming Daher powerful enough to carry on the contest singly, declared openly against him. Sidon was threatened with a siege; he sent 1500 men of his faction to its relief. He then in person, having persuaded the Druses and Maronites

to follow him, made a descent, at the head of 25,000 peasants, in the Valley of Bekaa, and, in the absence of the Motoualies, who were serving under Daher, laid waste the country with fire and sword from Balbec to Tyre. While the Druses, elated with this exploit, were marching in disorder on the latter town, 500 Motoualies, having received information of what had taken place, hastened from Acre in a transport of rage and dispair, and rushed with such impetuosity on this army, that they put it completely to rout. Such were the surprise and confusion of the Druses, that, imagining themselves to be attacked by Daher himself, and seized with the idea that they must have been betrayed by a party of their own, they turned their arms against each other in their flight. The steep declivities of Djezzin, and the pine-groves which lay in the route of the fugitives, were choked up with the dead, a very small proportion of whom perished by the hands of the Motoualies. The Emir Yousef, ashamed of this disgraceful check, saved himself at Dier-el-Kamar. Shortly after, he would have retrieved his fortunes, but, being again beaten in the plain which extends between Sidon and Tyre, he was compelled to resign to his uncle Mansour the ring, which is, among the Druses, the symbol of authority.

In 1773, a new revolution restored Yousef to the sovereignty; but it was only at the price of a civil war that he could maintain his power. It was then that, to secure Beirout against the adverse faction, he invoked the aid of the Turks, and solicited the Pasha of Damascus to send him a man of talent, who should be able to defend the town. The sequel has been already given. The individual fixed on for this purpose was the notorious Achmed, afterwards known by his assumed surname, Djezzar, or the butcher. No sooner was he in possession of his trust, than he seized the town on his own account. Yousef,

unable to obtain redress, concluded the alliance, offensive and defensive, with Sheikh Daher, which led to his regaining possession of Beirout. The death of Daher, and the appointment of Djezzar in his room, placed Yousef in the unpleasant predicament of being subordinated to this formidable enemy, whose resentment was so much the keener for the consciousness of having been guilty of ingratitude to the object of it. The injurer never forgives. With a policy truly Turkish, affecting by turns gratitude and resentment, Djezzar alternately quarrelled with the Emir and became reconciled to him; always exacting money as the price of peace, or as the indemnification of war, till, within five years, he had managed to extort from Yousef about four millions sterling; an astonishing sum, especially when it is considered, that the whole revenue of the country of the Druses did not then amount to 100,000 francs. In 1784, he made war upon him, deposed him, and appointed in his room, Emir Ismael, of Hasbeia; but, towards the end of the year, Yousef having purchased afresh the despot's good graces, was reinstated at Deir-el-Kamar. He carried his confidence, indeed, so far as to repair to Djezzar at Acre, from which no one expected him to return. But Djezzar was too sagacious to take blood when he had the prospect of money instead. He not only suffered the prince to retain his liberty, but dismissed him with tokens of amity. Some time after, however, he seized Said, the kiaya or minister of the Emir, under the pretext that he was the originator of all these disorders, and threatened to make him forfeit his head. The Maronites, alarmed for their old patron, immediately offered to ransom him with 900 purses. "When the country is fairly exhausted of its gold," remarks Volney, (having brought down the narrative to his own time,) "woe to both minister and prince!"

The particulars of Yousef's fate and that of his

crafty tutor and minister, we are unable to supply. Djezzar, after this, changed the governor of the mountains at his pleasure, every new emir being obliged to enter into engagements to pay a large sum for his investiture. Of these sums, Burckhardt states, that few were paid at the time of Djezzar's death; but bills to the amount of 16,000 purses were found in his treasury, secured upon the revenues of the mountain territory. At the intercession of Sulieman, Pasha of Acre, and of Gharib Effendi, the Porte's Commissioner, afterwards Pasha of Aleppo, this sum was reduced to 4000 purses, of which the Emir Beshir is now obliged to pay off a part annually.

The present Emir is of the same family as his predecessors for the last one hundred and twenty years, that of Shehab. Beshir, (pronounced Besh-ēr) is a proper name borne by many of the Druses. The Shehab family came originally from Mecca; they were Mussulmans, and some of them lay claim to the honour of being *Shereefs*.* Their name occurs in the history of Mahommed and the first caliphs. Burckhardt states, that they emigrated from the Hedjaz about the time of the Crusades, and settled in a village of the Haouran, which takes from them the name of Shohba. The Emir, however, with the whole of his branch of the family, has, within the past five-and-twenty years, embraced Christianity; that part of the family which governs at Hasbeia and Rasheia alone retaining the creed of Islamism. They have never had among them any followers of the doctrines of the Druses.

The present Emir had, in 1820, held his office

* That is, descendants of Mahommed, to whom is restricted the privilege of wearing a green robe or turban. The present Emir, though professedly a (Maronite) Christian, still wears the green robe of a shereef, and has the exterior of a Turk.

for upwards of thirty years. He is master of the whole mountain from Belled Akkar to near Acre, including the Valley of Bekaa and part of the Anti-Libanus and Djebel Essheikh. The Bekaa, together with a present of one hundred purses, was given to him in 1810 by Sulieman, Pasha of Acre, for his assistance against Yousef, Pasha of Damascus. He pays for the possession of the whole country, 530 purses, of which 130 go to Tripoli, and 400 to Acre. This is exclusive of the extraordinary demands of the pashas, which amount to at least 300 purses more. These sums are paid as an equivalent for the *miri* or land-tax, which the Emir receives. The power of the Emir, however, is a mere shadow; the real government being in the hands of the Druse chief, Sheikh Beshir, who is the head of the powerful party of Djonbelat. After the old distinctions of Keisy and Yemeny were forgotten, it seems that there arose three sects or parties, the Djonbelat, the Yezbeky, and the Neked. These still exist. Thirty years ago, the former two were equal in power, but the Djonbelat have now got the ascendancy, and carry every thing with a high hand. This family, which is said to be ancient, derives its origin from the Druse mountain of Djebel Aala, between Latakia and Haleb (Aleppo). In the seventeenth century, one of their ancestors was pasha of the latter city. The Yezbeky, or, as they are also called, El Aemad, are few in number, but are reputed men of great courage and enterprise. Their principal residence is in the district of El Barouk, between Deir-el-Kamar and Zahle. The Neked are chiefly confined to Deir-el-Kamar. Seven of their principal chiefs were put to death thirteen years ago, in the serai of the Emir Beshir, and a few only of their children escaped the massacre: these have now attained to manhood, and are jealously watched by the united factions of Djonbelaty and Aemad. The Sheikh Beshir is both the

richest and the shrewdest man in the mountain. No affair of consequence is concluded without his concurrence, which is of course not afforded without being duly paid for. His annual income is computed at about 2000 purses, or 50,000*l.* sterling. The whole province of Shouf is under his command, and he is in partnership with almost all the Druses who possess land and property there. The greater part of the district of Djesn is his own property; and he is increasing his estates every year. The Emir Beshir can do nothing important without his consent, and he is obliged to share with him all the contributions which he extorts from the mountaineers. The Druses, who form the richest part of the population, pay the least, being protected by the Sheikh; and the Emir scarcely dares to do justice to a Christian against a Druse. The Emir and the Sheikh are, however, apparently, on the best terms: the latter visits the Emir almost every week, attended by a small retinue of horsemen, and is always received with the greatest apparent cordiality.*

The Emir Beshir is an amiable man; and, says Burckhardt, "if any Levantine can be called the friend of a European nation, he is certainly the friend of the English." When the Rev Mr Connor visited Deir-el-Kamar, the prince to whom he was introduced by M. Bertrand, his physician, made many inquiries about England; in particular, respecting his friend Sir Sidney Smith, who formerly saved him from the vengeance of Djezzar Pasha. Since that time, he has always manifested a strong attachment to the English. It is remarkable that, among the western Druses and those of the Haouran, there prevails a belief that there are a great number of

* This account is taken from Burckhardt, who visited the country in 1812, and it describes the state of things at that period. Probably, some changes have taken place since then, as would seem, indeed, to be the case.

Druses in England. Burckhardt accounts for this opinion, by supposing that they have heard that the English differ from the Syrian and Greek Christians in not practising fasting and other outward rites, in which the essence of Christianity is here supposed to consist.* This favourable prejudice may hereafter be turned to advantage.

The usual residence of the Emir is at the village of Mokhtar, about half an hour's ride from Beteddein. Here he has erected for himself a good house, and keeps up an establishment of two hundred men. His favourite expenditure is said to be in building. He keeps about fifty horses, of which a dozen are of prime quality. His only amusement is sporting with the hawk and the pointer. In person, the Emir is described as of a good physiognomy; he was about fifty years of age in 1814, but was rendered older in appearance by a long beard. His dress is a rich vest of blue cloth, trimmed with ermine, and round his head and waist he wears shawls of the most valuable kind. His title of address is, "His Highness the Emir Beshir Shehab." His confidential attendants, and even the porters of his harem, are Christians; but his bosom-friend (in 1812) was Sheikh El Nedjem, a fanatical Druse, and one of the most respected of their Akkals.† He never enters

* The Samaritan priest at Nablous, whom Mr Connor visited, expressed a similar belief with regard to the existence of members of his own persuasion in this country: "he was very inquisitive about the Samaritans who, he had heard, were in England."—See Mod. Traveller. Palestine. p. 231.

† Captain Light, who visited Deir-el-Kamar in 1814, states, that, "in the management of his affairs, the Emir employed a Turk, a Maronite, and a Druse. The two former were invested with his domestic concerns, under the title of intendants. The Maronite was a haughty and supercilious personage; the Turk merry and familiar. Both these men had been many years attached to the Emir, and were said to serve him faith-

a mosque, but has a chapel in his palace, where service is regularly performed by a Maronite priest. In conformity to his Christian principles, he has only one wife, by whom he has several children. Two of his sons had, in 1814, governments in other parts of Lebanon. One of his daughters married a Druse of an emir family, who was not permitted to celebrate the nuptials, till he had been instructed in the doctrines of Christianity, had been baptized, and had received the sacrament. What has led, not only the Emir, but so large a portion of the Shehab family, to embrace the religion of the Maronites, whether policy or conviction, it is impossible to determine; but the fact is not a little remarkable, considering that the Emir was not a Druse, but a Mussulman and a Shereef, and that his policy leads him to cultivate the strictest alliance with the Pasha of Acre, and with the Porte, in order to strengthen himself against the Sheikh Beshir and the Druses.* This alliance is said to be very expensive to him. He rarely visits his metropolis, except once a year to receive the pelisse which is annually sent to him from Constantinople as a renewed investiture of his office of emir. His income amounted at most, at the time of Burckhardt's visit, to 400 purses, or about 10,000*l.* sterling, after deducting from the revenue of the mountains, the sums paid to the Pashas, to the Sheikh, and to the numerous branches of his family.

fully. The Druse acted as chief judge, and was distinguished by a black robe and white turban." Possibly, the latter personage was the identical Sheikh El Nedjem, mentioned by Burckhardt.

* Captain Light states, that the Emir was baptized in his infancy, and that he was in consequence supported by the Maronites, by whose aid he was able to crush his rivals; but how he came to be baptized when so young, and to be adopted by the Maronites, and by what means they acquired the ascendancy attributed to them, does not appear.

The greater part of his family are poor, and, says Burckhardt, "will become still poorer, till they are reduced to the state of fellahs, because it is the custom with the sons as soon as they attain the age of fifteen or sixteen, to demand their share of the family property, which is then divided among them, the father retaining but one share for himself.* Several princes of the family are thus reduced to an income of about 150*l.* a year." They complain that the Emir neglects them. The Shehabs marry only among themselves, or with two Druse families, the Merad and the Kasbeya, the only emir or shereef families, with one exception (the Reslan), among the Druses. These emirs inhabit the district of El Meten. the chief of the Merads, Emir Mansour, is a man of influence, with a private income of about 120 purses. A man of genius and energy of the Shehab family might, by means of the Maronites, Burckhardt thinks, succeed in making himself independent master of the mountains.

The religion of the Druses, there seems now no room to doubt, is nothing more than a Mahommedan heresy, set on foot by a daring impostor, consisting of a few unmeaning rites, and a jumble of childish and heterogeneous notions. The first propagator of these doctrines, we have seen on Arabian authority, came to Egypt from Persia; but neither the previous history nor the nation of this adventurer is known; only, his name is Arabian, and he appears to have been well acquainted with the Koran. He seems to have conceived the idea of patching up a new religion out of all the different systems of which he had a smattering, trusting to a mysterious jargon and a species of freemasonry, for the success of the imposture. The *avatar* of the Deity in the person of the Caliph of Egypt, was the foundation-stone; and the

* This custom may serve to illustrate the demand of the younger brother in the parable of the Prodigal Son, Luke xv. 12.

true character of the religion, as well as of its founder, may be judged of from this single circumstance. On his part, it could not originate in fanaticism, but was obviously dictated by policy. He found in the person of the Caliph, a madman just suited to his purpose; and it is not improbable, that he intended to be his godship's successor. This cardinal tenet is said to be still devoutly held, at least by the Djahels. "They believe," says the Rev Mr Connor, "that the Deity was incarnated in the person of Hakem, Caliph of Egypt, and that he will shortly appear again. He is to come, they think, from China, and to meet with, fight, and utterly destroy all his enemies, at a place called *the Black Stone*. The Druses regard the Chinese as belonging to their sect, and as the most exemplary members of it in the world." This prepossession in favour of China is not a little remarkable, but it can scarcely be referred to any other origin than the fantastical representations of the impostor, who, by claiming that distant nation as his votaries, might think to give importance to his pretensions: or the simple fact, when known, that the Chinese are *not Mahommedans*, might subsequently give rise to the notion, as well as to the idea, that there are Druses in England. Among some questions which were put to Burckhardt, in writing, by a Druse Sheikh in the Haouran, were these: "What is the name of the Sultan of China?" "Is the *Moehdy* (the Saviour) yet come, or is he now upon the earth?" In the travels of Van Egmont and Heyman, a long extract is given from a book treating of the worship and mysteries of the Druses, which was communicated to the author by a capuchin of the convent of Tripoli. Although such a channel of information is not the most unexceptionable, yet, the genuineness of the document is almost proved by its inconceivable absurdity. It is stated, that, in the library of the King of France, there is an Arabic manuscript en-

titled, "The Book of the Mysteries of the Unity, collected by Hamza Ben Ahmed, High Priest of the Druses." It consists of four volumes in quarto, of which the first three were brought to Paris by Nazarulla Ben Gilda, a Syrian physician, who procured them from one of their high-priests: the fourth was obtained from another quarter. The beginning of the extract which was communicated to Van-Egmont, was so full of absurdities and obscure expressions, as to be utterly incomprehensible, and the rest is little better. It begins thus: "All ye who alone are incorporated under the Arabic word *Daraz*," &c. Then follows some mystical jargon, which introduces an account of one Adam Sapha, who was born in a city of India that no one ever heard of, and a devil named Harez, originally of Ispahan. After this historical preface, we find the names of Moses, Jesus, and Mahommed, introduced as predecessors of "the Maoula or Hakem, who is Mahommed the son of Ismael, and who has sealed and put an end to all other laws. And this is he (it is added) whose divinity as creator has concealed itself under the human nature of our Maoula or Hakem, speaking immediately to the creatures; and he shall shew himself *in the form of a sheep*." Towards the close of this strange farrago occurs this direction: "Embrace the worship of those who have power over you; for such is the pleasure of our Maoula, till he, to whom the best times are known, shall unsheath his sword, and display the power of his unity or simplicity." Upon this principle, it is certain that the Druses have constantly acted. Burckhardt says: "It seems to be a maxim with them, to adopt the religious practices of the country in which they reside, and to profess the creed of the strongest. Hence they all profess Islamism in Syria; and even those who have been baptized on account of their alliance with the Shehab family, still

practise the exterior forms of the Mahommedan faith. There is no truth in the assertion, that the Druses go one day to the mosque, and the next to the church. They all profess Islamism; and whenever they mix with Mahommedans, they perform the rites prescribed by their religion. In private, however, they break the fast of Ramadhan, curse Mahommed, indulge in wine, and eat food forbidden by the Koran."*

The Rev Mr Connor gives the following statement, without, however, mentioning his authority: "The Druses are divided into two grand classes—that of the 'Akkals,' or *intelligent;* and that of the 'Djahels,' or *ignorant.* The Akkals, in number about 10,000, form the Sacred Order, and are distinguishable by their white turbans, the emblem of purity. Every Thursday evening, the Akkals assemble together in their oratories, and perform their religious rites. What these rites are, no one but themselves know. Their ceremonies are enveloped in the profoundest mystery; during the performance of them, they place guards around the spot, to prevent the approach of the profane; their wives are permitted to be present: if any of the uninitiated dared to witness any part of their sacred rites, instant death would, on discovery, be the reward of their temerity. All the Akkals are permitted to marry. The chief of the order resides in a village called El Mutna. The title and privileges of the members are not necessarily handed down from father to son. When arrived at a certain age, every individual who wishes it, and whose conduct has not been stained with any flagrant vice, may, after passing through some initiatory ceremonies, enter the order. At the funeral of an Akkal, the principal of the priests who happen to be present, demands of the by-standers their testimony of the conduct of the deceased during his life.

* Travels in Syria, p 201.

If their testimony be favourable, he addresses the deceased with the words, "God be merciful to thee!" If otherwise the address is omitted. The funerals of the Akkals, as well as those of the other Druses, are always very numerously attended. The Akkals bear arms only in defence of their country, and never accompany an invading army.

"The Djahels, who form by far the most numerous class, perform no religious rites whatever, unless when circumstances oblige them to assume the appearance of Mahommedans. On these occasions they enter the mosques, and recite their prayers with the Turks. They consider both Jesus Christ and Mahommed as impostors, and cherish an equal dislike to Christians and Turks." [Then, after mentioning their belief in the divinity of the Caliph Hakem, and in his future reappearance, Mr C. adds:] "They believe in the transmigration of souls; and that, according to the character of the individual, in his first journey through life, will be the nature of the body which his soul will animate in a future state of existence. If his conduct has been fair and honourable, his soul, at his death, will pass into and vivify the body of him who is destined to fill a respectable station in life: if, on the other hand, his conduct has been evil, his soul will enter the body of a horse, a mule, an ass, &c. Those who distinguish themselves by noble and meritorious actions, and shine by their virtues in their career through life, will, as the highest recompense of their merits, pass, after death, into the bodies of Chinese Druses.

"I inquired of M. Bertrand, if it was true that the Druses worshipped a calf; he said that he had questioned many of them about it, and they all denied it. 'Do you suppose,' they asked, 'that we would worship, as our god, the image of an animal, whose flesh we eat, and of whose skin we make our shoes?'

"Schools are pretty frequent. The Akkals are

generally the masters, and are paid by their pupils. They teach reading and writing. The book generally used as an exercise for the children, is the Koran. In some villages, where the only schools are those of the Christians, the Druses send their children thither, where they are taught to read the Psalms of David."

With regard to the secret rites, if any reliance may be placed on the authenticity of the document above cited, they would seem to consist, at least in part, in the adoration of the image of the human form of the Maoula. "Further," it is said, "he (the Maoula) hath shewn us a silver chest, in which is locked up an image of gold, as a similitude of him during his absence, that we may prostrate ourselves before his majesty and greatness, to honour him above all creatures, and to be the more consecrated to him by a consciousness of our being worshippers of his simple divinity. . . . It is not permitted that the chest in which is the image of the human form of our Maoula, (whose is praise and glory,) be brought out of the house of the teacher; and also, the likeness of the human form of our Maoula (to whom be glory) shall be made only of gold or silver." Whether this chest really contains a representation of the human form, or an emblematic image of the Maoula under any other form, that of a calf or a sheep, or any object of idolatry still more infamous, as has been suspected, we cannot at present tell. The same document refers to "mysteries," the punishment for revealing any part of which, is death, "without mercy, compassion, or lenity." If these mysteries are not of the impure description that once prevailed in these regions, this extreme jealousy must have been dictated, one would think, by a wish to conceal the absurdity of the ritual. Their worship is clearly idolatrous; and a dread of their Mahommedan neighbours might naturally lead Hamza to fear discove-

ry. But it is charitable to believe that, in other respects, the rites partake more of folly than of wickedness.*

It is stated by Burckhardt, that the Druses, like all the Levantines, are very jealous of their wives, but that adultery is rarely punished with death: the wife is, in such cases, divorced;† "but the husband is afraid to kill her seducer, because his death would be revenged, for the Druses are inexorable with respect to the law of retaliation of blood. They know, too, that if the affair were to become public, the governor would ruin both parties by his extortions." It is certainly singular, that, notwithstanding this jealousy, women should be admitted, as he states, into the sacred order of akkal. He thinks that many are induced to avail themselves of this privilege, from

* Pococke was told, that, by some accident, the statue of a calf had been seen in their retired places. "But if," he adds, "the information of one who pretended to have discovered some of their tenets may be depended upon, they have a small silver box, closed in such a manner as not to be opened, and many, even among them, know not what it contains: they pay a sort of worship to it" The same informant added, on hearsay, that it contained infamous emblems.

† "A Druse," says Burckhardt, "seldom has more than one wife, but he divorces her under the slightest pretext; and it is a custom among them, that if a wife asks her husband's permission to go out, and he says to her 'Go,' without adding, 'and come back,' she is thereby divorced; nor can her husband recover her, even though it should be their mutual wish, till she is married again according to the Turkish forms, and divorced from her second husband." He states also, that their own religion allows them to take their sisters in marriage, but they are restrained from this practice by the Mahommedan laws. This representation, however, is at direct variance with an express prohibition contained in the document given by Van Egmont. The custom, therefore, if it ever existed, must have prevailed in the country *prior* to the dissemination of the Druse doctrines. Burckhardt's *hearsay* information is to be received with great reserve and qualification, as he is sometimes credulous, and not very choice as to his authorities.

parsimony, "as they are thus exempted from wearing the expensive head-dress and rich silks fashionable among them;" the akkals not being allowed to wear any article of gold or silk in their dress. But, in assigning this motive, he evidently speaks on conjecture; and the Druse women must be unlike either Christian or Mahommedan women, to grudge themselves a handsome head-dress. We apprehend, that the parsimony would lie at the door of their husbands, if it could be proved to be the inducement to their becoming akkals. There must, we apprehend, be two parties to that arrangement, if they are married women, as we gather from Mr Connor's statement that they are, and Burckhardt does not hint at the contrary.

The Druses do not practise circumcision. The question arises, whether this practice was laid aside on their becoming Druses, or whether the non-imposition of this rite by Hamza, was accommodated to their previous tenets. It must not be forgotten, that the origin of their religion does not date further back than the beginning of the eleventh century; and the history of the Druses as a sect, admitting the facts to be accurately given, throws little light on the previous history of the mountain tribes of Lebanon. It would be a curious inquiry, what form of religion the propagation of these doctrines displaced. There seems no reason to doubt the affinity of the Druses to the great Arabian family; but it is still possible, that there may be some truth in the notion that they are the remains or descendants of a more ancient people, and that the points of resemblance which have led to the hypothesis of their Samaritan origin, are not wholly accidental. They are evidently a mixed population, formed by the aggregation of distinct clans, some of them refugees from distant parts. Thus, the Shehab family derive their origin from Mecca; the Djonbelat from the mountains near Aleppo. "The

best feature in the Druse character," says Burckhardt, "is that peculiar law of hospitality which forbids them ever to betray a guest. I made particular inquiries on this subject, and I am satisfied, that no consideration of interest or dread of power will induce a Druse to give up a person who has once placed himself under his protection. Persons from all parts of Syria are in the constant practice of taking refuge in the mountain, where they are in perfect security from the moment they enter upon the Emir's territory. Should the Prince ever be tempted, by large offers, to consent to give up a refugee, the whole country would rise, to prevent such a stain upon their national reputation. The mighty Djezzar, who had invested his own creatures with the government of the mountain, never could force them to give up a single individual of all those who fled thither from his tyranny. Whenever he became very urgent in his demands, the Emir informed the fugitive of his danger, and advised him to conceal himself for a time in some more distant part of his territory: an answer was then returned to Djezzar, that the object of his resentment had fled. The asylum which is thus afforded by the mountain, is one of the greatest advantages that the inhabitants of Syria enjoy over those in the other parts of the Turkish dominions. . . . In 1811, the Druses of Djebel Ala between Latakia and Antioch, were driven from their habitations by Topal Ali, the governor of Djeser Shogher, whose troops committed the most horrible cruelties. Upwards of 1,500 families fled to their countrymen in the Libanus, where they were received with great hospitality. Upwards of 200 purses were collected for their relief, and the Djonbelat assigned to them convenient dwellings in different parts of the mountain. Some of them retired into the Haouran."*

* Burckhardt's Travels in Syria, pp. 203, 204, 205.

This statement confirms the representation given by Volney, who remarks, that the Druses have the true Arabian sense of honour on the point of hospitality. "Whoever presents himself at their door in the character either of a suppliant or a traveller, is sure of being supplied with food and lodging in the most generous and unaffected manner. I have frequently seen the simple peasant give his last morsel of bread to the hungry traveller; and when I have suggested that they acted improvidently, I have been answered, 'God is bountiful and glorious, and all men are brethren.' Thus, no one thinks of keeping an inn in this country, any more than in other parts of Turkey. When they have once contracted with their guest the sacred engagement of bread and salt, nothing can afterwards induce them to violate it. Some years ago, an aga of the janissaries, guilty of rebellion, fled from Damascus, and took refuge among the Druses. The Pasha got information of it, and demanded the fugitive of the Emir on pain of war. The Emir, in consequence, demanded him of Sheikh Talhouk, who had received him. The Sheikh indignantly returned for answer: 'How long have the Druses been known to betray their guests? Tell the Emir, that as long as Talhouk shall keep his beard, there shall not fall a hair of the stranger's head.' On the Emir's threatening to carry him off by force, Talhouk armed his household. The Emir then, fearing an insurrection, took what is deemed a judicial method in that country: he sent word to the Sheikh, that he would order fifty of his mulberry-trees to be cut down every day, till he should have given up the aga. A thousand were felled, and still Talhouk remained unshaken. At length, the other sheikhs made common cause with him, and the insurrection was on the point of becoming general, when the aga filled with self-reproach at being the occasion of such disorders, absconded unknown even to Talhouk."

Another distinguishing trait in the Druse character, is their sensibility of public insult. "Nothing," says Burckhardt, "is more sacred with a Druse than his *public* reputation. He will overlook an insult if known only to him who has offered it, and will put up with blows where his interest is concerned, provided nobody is a witness; but the slightest abuse given in public, he revenges with the greatest fury. This is the most remarkable feature of the national character. In public, a Druse may appear honourable; but he is easily tempted to a contrary behaviour when he has reason to think that his conduct will remain undiscovered. The ties of blood and friendship have no power among them: the son no sooner attains the years of maturity than he begins to plot against his father." This last trait is not peculiar to the Druse Arabs. Volney draws a more favourable picture, evidently with a leaning in their favour, as compared with their Christian neighbours; whereas the information furnished by Burckhardt was probably derived from the Catholics, for it could not be the result of personal observation. "The comparison," says the French traveller, "which the Druses have frequent occasion to make between their lot and that of other Turkish subjects, has given them an advantageous opinion of their condition, which, by a natural process, has re-acted on their character. Exempted from the violence and the insults of despotism, they look upon themselves as better men than their neighbours, because they have the good fortune to be less trampled on. Hence results a loftier, more energetic, and more active character, a true republican spirit. They are spoken of throughout the Levant, as being restless, enterprising, bold and courageous even to rashness. They have been known to dash into Damascus in broad day, to the number of only 300, and there to spread around them confusion and

carnage. It is remarkable, that, with a government almost the same as theirs, the Maronites have not these qualities in the same degree. I one day inquired the reason of this difference, in a company where the observation was made, in reference to certain recent occurrences. After a moment's pause, an aged Maronite, taking the pipe from his mouth, and stroking his beard, replied: 'Perhaps the Druses would fear death more, if they believed in an hereafter.'—The doctrine of forgiveness of injuries is not known among them. No people are so ready to take umbrage on a point of honour. An insult done or said to either their name or their beard, is revenged on the spot by a blow from a dagger or a bullet; while, among the population of the towns, it would end only in angry words. This sensibility has produced in their manners and conversation, a reserve, or, if you will, a politeness, which one is surprised to find among a peasantry. It degenerates even into dissimulation and falsehood, especially among the chiefs, who are compelled, by their more important interests, to observe the more caution and management. Circumspection is rendered necessary in all, by the serious consequences of the *lex talionis* above referred to. The custom may appear to us barbarous; but it has the merit of supplying the place of regular justice, which is always uncertain and tardy in countries so often disturbed, and in a state bordering upon anarchy.

"The Druses," continues Volney, "have also the Bedouin prejudice on the subject of *birth*. Like them, they attach great value to antiquity of descent; but no material inconvenience results from it. The nobility of the Emirs and Sheikhs does not exempt them from paying a tribute proportioned to their revenues, nor does it confer any prerogatives. Every one, having paid his *miri* and his rent, is his own master. One consequence of their prejudices is, that

they seldom form alliances, out of their own families. They uniformly prefer a relation, though poor, to a rich stranger; and common peasants have been known to refuse their daughters to merchants of Sidon and Beirout, possessed of 12 and 15,000 piastres. They preserve also among them, to a certain extent, the custom which existed among the Hebrews, that of the brother's marrying his deceased brother's widow; but it is not peculiar to the Druses: they hold it, together with several other customs of that ancient people, in common with the inhabitants of Syria, and, in general, with the Arabian nations.

"In short, the proper and distinguishing character of the Druses, is, as I have said, a sort of republican spirit, which gives them more energy than other Turkish subjects, and an indifference on the subject of religion, which is in striking contrast with the zeal of both Moslems and Christians. In other respects, their domestic habits, their customs, their prejudices, are the same as those of other Orientals."*

The Druse costume is thus described by Captain Light, together with that of the Maronites. The latter is distinguished by his conical cap, ornamented with a tassel hanging over the side of his turban; his dress is varied in its colours; and his sash, if he is possessed of wealth, contains a silver-handled dagger, and silver mounted-pistols. The Druse, more simple, is distinguished by his full turban, differing from those of the other parts of the East, by being swelled out from the head into a shape resembling a common turnip, and flat at top; his dress, a coarse woollen cloak or *beneesh*, of black with white stripes, thrown over a waistcoat and loose breeches of the same stuff, tied round the waist by a sash of white or red linen with fringed ends. The females of both Maronites and Druses, appeared in a coarse blue

* Voyage en Syrie, &c., tom. ii. pp. 68—74.

jacket and petticoat, without stockings, their hair plaited and hanging down in long tails behind. On their heads they wear a tin or silver conical tube, about twelve inches long, and perhaps twice the size of a common post horn;* over which is thrown a piece of white linen that completely envelops the body, and gives a most singular and ghostlike appearance.

We have dwelt, perhaps, almost too long on this singular people; but before we proceed to take a nearer survey of their country, it will be necessary to introduce the reader to the Christian part of the population, who are now so closely intermixed with the Druses, and, from being vassals, have now acquired the ascendancy. "It was an agreeable thing," says the last mentioned traveller, "to see Christianity again taking the lead in a Mahommedan region of the East; and I could observe a marked superiority in the style and manners of the Maronites over the Druses."

THE MARONITES.

Over the origin of this ancient sect there hangs some measure of the same obscurity that envelops that of the Druses; and the matter has been warmly discussed by ecclesiastical historians. Whether they derive their name immediately from Maro the saint, or from Maro the monk, they and their opponents are not agreed. Mosheim's account of the matter is, that the doctrine of the Monothelites, (which affirmed that there was but one will in Jesus Christ,) when condemned and exploded by the general council of Constantinople, A.D. 680, found an asylum among the Mardaites, a people inhabiting the mountains of Libanus and Antilibanus, who, about the conclusion of

* See note at p. 42.

the seventh century, were called Maronites, after Maro their first bishop. None of the ancient writers give any account of the person who first instructed these mountaineers in the doctrine of the Monothelites: it is probable, however, that it was John Maro, whose name they adopted, and that this ecclesiastic received his name from having lived, in the character of a monk, in the famous convent of St Maro, upon the borders of the Orontes, before his settlement among the Mardaites of Mount Libanus. One thing is laid down as certain, from the testimony of Tyrius and other unexceptionable witnesses, viz. that the Maronites retained the opinions of the Monothelites until the twelfth century, when, abandoning and renouncing the doctrine of one will in Christ, they were re-admitted, in the year 1182, to the communion of the Roman church.* The Maronites, however, and their writers, deny all that William of Tyre has written concerning their heresy and alleged conversion in the year 1182, charging him with having taken his whole account from Eutychius, patriarch of Alexandria in the tenth century, a man of no parts or learning. They contend that, in the time of the emperors Mauritius and Phocas, there was no such controversy about the Monothelite heresy; and that a heresiarch of the name of Maron, or Maro, is not so much as mentioned by the writers of that time. According to the Maronites themselves, (one of whom, named Faustus Nairon, published at Rome an apology for Maro and his nation,) they derive their name

* They are said to have abjured their heresy before Aimericus, patriarch of Antioch, who lived in the time of Gulielmus Tyrius (William of Tyre), and was the third patriarch of that church. Marcus, bishop of Porto, however, in his "Chronicle of the Order of St Francis," insists that the Maronites were first converted in 1450, by the learning and assiduity of Father Griptiar, a cordelier. Others, we are told, derive the origin of the Maronites *from India*.—See Van Egmont's Travels, vol. ii. p. 282.

from the St Maro who lived about A.D. 400, of whom mention is made by Chrysostom and Theodoret. This saintly person is said to have passed part of his time as a hermit in the desert, and his diciples are stated to have spread themselves throughout Syria, where they built several monasteries, the chief of which stood on the banks of the Orontes, near Apameia. All the Syrians who were not tainted with heresy, it is added, took refuge among them; and for this reason, the heretics of the times called them Maronites.

This being premised, we shall proceed to give Volney's version of their story, since, though he is not always a safe authority, his learning entitles him to a hearing, and he is always entertaining.

"Towards the close of the sixth century, when the eremetical spirit was still at its height, there lived on the banks of the Orontes, an individual named Maro, who, by his fastings, his solitary life, and his austerities, attracted the attention of the surrounding country. It appears that, in the disputes which already subsisted between Rome and Constantinople, he employed his influence in favour of the Western Church. His death, far from cooling the ardour of his partisans, only gave a new impetus to their zeal. A report was spread, that miracles were wrought by virtue of his body; and on the strength of this, crowds assembled from Kinesrin, Aouasem, and other parts, who erected to him in Hamah a chapel and a tomb. Soon afterwards, a convent sprang up here, which acquired great celebrity throughout this part of Syria. In the meantime, the disputes of the two metropolitans grew warmer, and the whole empire took part in the dissensions of prelates and princes. Things were in this state, when, towards the close of the seventh century, a monk of the convent of Hamah, named John the Maronite, succeeded, by his talents for pulpit oratory, in gaining the reputation of being one of the firmest

supporters of the cause of the Latins, or partizans of the pope. Their opponents, the partizans of the emperor, on that account named Melkites, that is royalists, were at that time making great progress in Libanus. To oppose them with success, the Latins resolved to send thither John the Maronite; and, in pursuance of this resolution, they presented him to the pope's agent at Antioch, who, after having consecrated him bishop of Djebail, sent him to preach in those countries. The said John was not long in rallying his partisans and augmenting their numbers; but, thwarted by the intrigues, and even the open attacks of the Melkites, he deemed it necessary to oppose force by force: he accordingly collected together all the Latins, and established himself with them in Mount Libanus, where they formed an independent community, as to both their political and their religious constitution. The fact is noticed by an historian of the Lower Empire (Cedrenus) in the following terms: 'In the eighth year of Constantine Pogonat (A.D. 676), the *Mardaites*, having collected together, took possession of Mount Libanus, which became thenceforth the asylum of vagabonds, slaves, and all sorts of people. They became so strong as to arrest the progress of the Arabs, and to compel the Caliph Moaouia to sue for a thirty years' truce with the Greeks, on condition of paying a tribute of fifty race-horses, a hundred slaves, and 10,000 pieces of gold.'

"The name of *Mardaites*, here used by this author, is a Syriac word, signifying *rebel*, and by its opposition to *Melkite*, or royalist, it proves two things; first, that the Syriac was still spoken at this period, and secondly, that the schism by which the empire was distracted, was of a political as well as a religious nature. It would, moreover, seem, that the origin of these two factions, and the existence of an insurrection in these countries, were anterior to the era

assigned to them. For, from the earliest days of Mahommedanism, we find mention made of particular petty princes, one of whom, named Yousef, commanded at Djebail, and another, named Kesrou, governed the interior of the country, which took from him, the name of Kesrouan. After them, another is mentioned, who engaged in an expedition against Jerusalem, and died, at an advanced age, at Beskonta, a village in the Kesrouan, where he had fixed his residence. Thus, before the time of Constantine Pogonat, these mountains had become the asylum of malcontents or rebels, who fled from the intolerance of the emperors and their agents. It was doubtless for this reason, and owing to a similarity of opinions, that John and his disciples took refuge here; and it was owing to the ascendancy which they acquired here, or which they previously possessed, that the whole nation took the name of Maronites, which was not opprobrious like that of Mardaites. However this may be, John having established among these mountaineers a regular military discipline, and furnished them alike with arms and leaders, they made use of their liberty in combating the common enemies of the empire and of their little state, and soon rendered themselves masters of almost all the mountains as far as Jerusalem. The schism which broke out among the Moslems at this period facilitated their success. Moaouia, having revolted at Damascus against Ali Caliph of Kouſa, found himself compelled, in order to avoid having two wars in hand at the same time, to conclude, in 678, a disadvantageous treaty with the Greeks. Seven years after, Abd-el-Malek renewed it with Justinian II., on the condition, however, that the Emperor should deliver him from the Maronites. Justinian had the imprudence to consent to these terms; and he added to this the baseness of causing their leader to be assassinated by an emissary whom this too generous man had received into his

house under the auspices of peace. After this murder, the agent employed the arts of seduction and intrigue with such dexterity, that he led away 12,000 men from the country, thus leaving a free passage to the advance of the Mussulmans. Soon after, another persecution threatened the Maronites with total destruction; for this same Justinian sent against them a body of troops under the command of Marcian and Maurice, who razed the monastery of Hamah, and massacred there 500 monks. They were proceeding to carry the war into Kesrouan, when happily, during these transactions, Justinian was deposed, on the eve of his giving orders for a general massacre in Constantinople; and the Maronites, under the sanction of his successor, attacked Maurice, and cut his army to pieces in an engagement in which he himself perished. From this period, we lose sight of the Maronites in history, till the invasion of the Crusaders, with whom they were sometimes in alliance, sometimes had misunderstandings. During this interval, which extended through more than three centuries, a part of their territory was wrested from them, and they were restricted, towards Lebanon, to certain bounds. No doubt, too, they paid tribute, whenever the Arab or Turcoman governors were powerful enough to exact it. They were in this state in relation to the Caliph of Egypt, Hakem B'amr Allah, when, about A.D. 1014, he ceded their district to the Turcoman prince of Aleppo. Two hundred years after, Selah-el-d n (Saladin) having driven the Europeans from these cantons, they found themselves compelled to bend under his yoke, and to purchase a peace by contributions. It was at this time, that is to say, about A.D. 1215, that the Maronites effected a union with the Church of Rome, from which they have never since been alienated. William of Tyre, who states the fact, says, that they had 40,000 men capable of bearing arms. Their situation was tolerably peaceful

under the Mamalouks. This tranquillity was disturbed by Selim II., but that prince, occupied with more serious cares, did not take the trouble to subjugate them. This negligence gave them confidence, and, in concert with the Druses and their emir, the celebrated Fakr-el-d'n, they made daily inroads upon the Ottomans. But these movements had a disastrous issue. Amurath III., having sent against them Ibrahim, Pasha of Cairo, that General reduced them to obedience in 1588, and they have ever since been tributary to the Porte.

"From this period, the pashas, anxious to extend their dominion and their ravages, have frequently attempted to introduce their garrisons and their agas into the mountains of the Maronites; but they have uniformly been repulsed, and have been obliged to content themselves with the first arrangement. The subjection of the Maronites, then, is confined to their paying an annual tribute to the Pasha of Tripoli, to whose jurisdiction their country belongs. Every year he rents it to one or more of the sheikhs, who let it again by districts and villages. This impost is laid almost entirely on the mulberry-trees and the vines, which are the principal, and almost the only articles of cultivation. It varies more or less, according to the season, and according to the measure of resistance which they are able to oppose to the Pasha. There are also custom-houses established at the maritime stations, such as Djebail and Batroun; but these duties yield an inconsiderable sum.

"The form of government rests not upon any specific convention, but solely on usage and custom. This disadvantage would, no doubt, have given rise long ago to lamentable results, had they not been prevented by several fortunate circumstances. First, their religion, interposing an insurmountable barrier between the Maronites and the Mussulmans, has prevented any ambitious spirits from entering into

a league with the foreigners to enslave their nation. Secondly, the nature of their country, presenting every where strong positions, furnishes every village, and almost every family, with the means of independent resistance, and consequently with the power of arresting the progress of a single state. We may assign as a third reason, the very feebleness of the community itself, which, having been from its origin surrounded with powerful enemies, has been able to withstand them only by maintaining union among its own members; and this union can be preserved, it is obvious, only so long as they abstain from oppressing one another, and reciprocally respect the personal security and property of every individual. It is thus that the government has been able to maintain itself in a natural equilibrium; and public manners supplying the place of laws, the Maronites have been hitherto preserved alike from oppression, despotism, and the disorders of anarchy.

"The nation may be considered as divided into two classes; the people and their sheikhs. By the latter, is to be understood the more respectable of the inhabitants, who are distinguished by their ancient family, or their easy circumstances, from the peasantry. All live scattered in the mountains, by villages, by hamlets, sometimes in isolated mansions, which is not the case in the plain. The whole nation are husbandmen. Each improves with his own hands the little domain of which he is the proprietor or occupier. Even the sheikhs follow the same mode of life, and are distinguished from the common people, only by a sorry pelisse, a horse, and some slight difference in their diet and domestic accommodations. All live frugally, without many enjoyments, but without many privations, since they are acquainted with but few objects of luxury. Generally speaking, the nation is poor, but no one is destitute of necessaries; and if any beggars are seen there, they come from the towns

on the coast. Property is as sacred as in Europe, and those spoliations and *avanias* are unknown, which are so common among the Turks. You may travel night and day with a security unknown in any other part of the empire. The stranger is sure of meeting with hospitality, as among the Arabs: it is remarked, however, that the Maronites are less generous. Conformably to the principles of Christianity, they have only one wife, whom they espouse, often without having seen her, always without having been in the habit of visiting her. But, in opposition to the precepts of the Christian religion, they have admitted or preserved among them the Arab custom of the *lex talionis*, and the nearest relation of the person murdered is bound to avenge it. According to a practice originating in distrust and the political state of the country, every man, sheikh or peasant, always goes armed with musket and poniard. This is, perhaps, an evil, but one advantage results from it: they are not novices in the use of arms, in case of necessity, as, for instance, in defending their country against the Turks. As the country maintains no regular troops, every person is obliged to march in time of war; and if this militia were well officered, it would be more effective than many European regiments. The number of men capable of bearing arms has been estimated, according to a recent census (1784), at 35,000, which supposes, on the usual calculation, a population of about 105,000 souls. If we add to this number the various priests, monks, and *religieuses* distributed through more than 200 convents, and further, the people of the maritime towns, such as Djebail, Batroun, &c., we may safely set down the total at 115,000 souls.* This calculation, when compared

* Mr Conner, speaking, apparently, on information derived from the patriarch, says: "They may amount to 80,000 souls." This conjecture was, probably, not meant to include all the

with the surface of the country, which is about 150 square leagues, will give 760 inhabitants to each square league; which is a considerable number, taking into account that a great part of Libanus is composed of rocks unsusceptible of cultivation, and that even the soil of the cultivated parts is coarse and poor.*

"As to religion, the Maronites are dependent on Rome. In acknowledging, however, the supremacy of the pope, their clergy have continued, as formerly, to elect a head, who has the title of *batrak* (patriarch) of Antioch. Their priests are allowed to marry, as in the primitive age of the Church, but it must be to a virgin, not a widow, and they are not allowed to marry a second time. They celebrate the mass in Syriac, of which dialect the greater part do not comprehend a word.† The Gospel only is read aloud in Arabic, that the people may understand it. The communion is partaken of in both kinds: the host is a little round loaf, unleavened, of the thickness of a finger, and about the size of a crown piece. On the top is a wafer, which is the portion of the officiating minister. The rest is cut into little pieces, which

above classes. According to Malte Brun, they amount to 120,000.

* "There is hardly any place in Syria," says Burckhardt, "less fit for culture than the Kesrouan; yet, it has become the most populous part of the country. The satisfaction of inhabiting the neighbourhood of places of sanctity, of hearing church bells, which are found in no other part of Syria, and of being able to give a loose to religious feelings, and to rival the Mussulmans in fanaticism, are the chief attractions that have peopled the Kesrouan." Nothing but religious freedom, he says, induces the Christians to live here, subject to the extortions of the Druses.—*Travels in Syria*, p. 182.

† Pococke states, that those who can write, being used to the Syriac character in their books, though they do not understand the language, "write the Arabic, their native tongue, in Syrian characters."

the priest puts into the chalice full of wine, and administers to every one by means of a spoon which serves them all. These priests have not, as in Europe, benefices or fixed salaries, but live partly on the produce of their masses, on the offerings of their congregations, and by the labour of their hands: some carry on trades; others cultivate a little domain; all occupy themselves with the maintenance of their family and the edification of their flock. They are in some degree indemnified for their straitened circumstances, by the respect in which they are held: they experience, at every turn, proofs of this, gratifying to their vanity. Whoever meets them, whether poor or rich, great or small, hastens to kiss their hand; they forget not to extend it, and are ill pleased when Europeans abstain from this mark of respect, which, though repugnant to our manners, costs nothing to the natives, who are from infancy accustomed to lavish it. As to other matters, the rites of the Romish Church are not performed in Europe with more publicity or liberty than they are in the Kesrouan. Every village has its chapel, and every chapel its bell,—a thing unheard of in every other part of Turkey. The Maronites are vain of this; and, to secure the continuance of these immunities, they suffer no Mussulman to reside among them. They have also usurped the privilege of wearing the green turban, which, out of their territories, would cost a Christian his life.*

* The Reverend Father Jerome Dandini, who was sent by the pope on a mission to the Maronite patriarch about the year 1600, has given some further particulars of the manners and ecclesiastical government of the people at that period, which probably still describe the state of things in most particulars. "There are," he says, "two sorts of bishops among them, one of which are but mere abbots of monasteries, and have no care of souls upon them; they have neither the mark nor episcopal habit, but are dressed as other monks are, and have only this privilege, that they carry the mitre and cross in singing mass. The other have under their government the

"Italy does not number more bishops than this little canton of Syria, where they have preserved the modesty of their primitive condition. The traveller often meets with one of them, mounted on a mule, and followed by a single sacristan. The greater part live in the convents, where they dress and fare like simple monks. Their revenue seldom exceeds 1500 livres; and in this country, where every thing is cheap, this sum is sufficient to procure them every comfort. As well as the priests, they are taken from the order of monks, their recommendation being generally their superior knowledge; a pre-eminence in which it is not difficult to acquire, since the ordinary run of monks and priests know nothing beyond the Catechism and the Bible. Yet, it is remarkable, that these two subaltern classes are the most exemplary in their manners and conduct; while the bishops and the patriarch, always engrossed with cabals and contests for pre-eminence, are incessantly scattering through the country scandal and discord, under the

greatest churches, and wear a vest nethermost altogether, according to the custom of the country, and over that a Spain, or violet-coloured cloth, which descends to the ground, with a very great blue turban." The whole account given by the worthy father is sufficiently entertaining, but, perhaps, the most remarkable thing which he mentions, is the ceremonial attendant on the death of the patriarch, at Canobin. The news of his illness did not reach Father Jerome in time for him to arrive till he had been dead two hours. "We found him in the church, sitting in a chair, clad in his sacred habits, having the mitre on his head, and the patriarchal cross in his hand: there were abundance of his relations, both men and women, about him, who wept and beat their breasts, making hideous cries all night. Next day came a multitude of people thither, and, among the rest, a great number of priests, who assembled to inter him. The two deacons repaired there likewise. They carried him at noon to the usual burying-place of the patriarchs, which was not above a musket-shot from thence, and then laid him in that grot, *sitting in a wooden chair*, according to their custom."—See PINKERTON'S *Voyages and Travels*, vol. x. p. 299.

pretext of exercising, according to ancient custom, ecclesiastical discipline: they excommunicate each other, suspend the priests, interdict the monks, inflict public penances on the laity,—in a word, they retain the same petulant and meddlesome spirit that has been the scourge of the lower empire. The court of Rome, perpetually annoyed by their disputes, has endeavoured to promote peace among them, in order to maintain in these countries the only strong hold which is left to her. A short time ago, she was obliged to interfere in a singular affair, from the recital of which some idea may be formed of the spirit of the Maronites.

"About the year 1755, there was, in the neighbourhood of the Jesuit mission, a young Maronite damsel named Hendia, whose extraordinary life soon attracted general attention. She fasted, wore hair-cloth, had the gift of tears; in a word, had all the exterior of the ancient hermits, and soon acquired the reputation of one. All the world looked upon her as a model of piety, and many esteemed her a saint. It was but one step more to a reputation for working miracles; and in fact, a rumour of this kind was soon spread. Hendia availed herself of this general enthusiasm to carry her ambitious designs into execution, and taking apparently for her model her predecessors in the same career, she aspired to be the foundress of a new order. To build a convent, funds were requisite. The foundress appealed to the piety of her partisans, and offerings poured in to so large an amount, that, in a few years, she was enabled to erect two large mansions built of hewn-stone, the construction of which must have cost 10,000*l*. The place named the Kourket, is a ridge of hills to the N.W. of Antoura, overlooking, on the west, the sea, which is very near, and towards the south affording a prospect that extends to the roads of Beirout, four leagues distant. The Kourket was soon peopled with monks and nuns.

The patriarch for the time being was the director-general. Other offices, great and small, were conferred on divers priests and candidates, who were established in one of the houses. All went on as well as possible. It is true that many nuns died; but the blame was laid upon the air, and it was difficult to imagine the real cause. Over this little kingdom Hendia reigned for nearly twenty years, when an accident, which could not have been foreseen, upset the whole. One summer's day, a commissioner, coming from Damascus to Beirout, was benighted near this convent. The gates were closed, the hour unseasonable; he would not give trouble; so, contenting himself with a little straw for his bed, he laid down in the outer-court to wait for day. He had been asleep several hours, when he was awaked by an indistinct noise of doors and bolts. From a door issued three women, bearing shovels and pick-axes, followed by two men, who carried a long white package, which seemed very heavy. The party marched towards a neighbouring piece of ground, full of stones and rubbish. There the men laid down their burden, dug a hole, into which they put it, then covered over the hole, and, after this operation, re-entered the mansion, followed by the females. Men in company with nuns, a *sortie* made by night, and attended with mystery, a package deposited in a hidden hole,—all this set the traveller a-thinking. Surprise had at first kept him silent; but his reflections soon gave rise to uneasiness and apprehension, and before day-break he stole away to Beirout. He was acquainted with a merchant in that city, who, some months before, had placed his two daughters at the Kourket, with an endowment of 10,000 livres. He went in search of him, half-undetermined, yet burning with impatience to recount his adventure. They take their seat, cross-legged of course; the long pipe is brought in and lighted; coffee is served. The merchant makes inquiries respecting

his journey, and is told that the traveller passed the night near the Kourket. Particulars are asked; he gives them: at length, he throws off all reserve, and relates to his host all that he saw. The first words astonish him; on hearing of the load, he becomes uneasy; and this uneasiness is heightened by reflection into alarm. He knows that one of his daughters is ill; he is aware that many nuns have died lately. Tormented with these thoughts, not daring to intertain more serious suspicions, and unable to get rid of them, he mounts his horse, accompanied with a single friend, and they proceed together to the convent. On demanding to see the two novices, they are told that they are ill. The merchant insists on their being produced; it is ungraciously refused: he becomes peremptory, and they are obstinate, till at length his suspicions are changed into certainty. In the bitterness of despair, he sets off for Deir-el-Kamar, where he lays before Said, the kiaya of the Emir Yousef, the fact with all its circumstances. The minister, struck with the story, gives him a company of horsemen, with an order to obtain admittance either by fair means or by foul. A kadi having now joined the merchant, the affair assumes a legal form. The first thing they do is to remove the earth, when they discover that the buried parcel is a corpse, which the unhappy father recognises as that of his youngest daughter. On forcing their way into the convent, the other is found in prison, at the point of death. She discloses abominations which make the hair stand on end, of which she was just about to become a victim, like her sister. The saint is seized: she sustained her part with firmness. They proceeded against the priests and the patriarch; his enemies united to ruin him, in order to enrich themselves with the spoil: he was suspended, deposed. The affair was brought to Rome in 1776; the Propaganda gave information, and discoveries were made of the most

infamous profligacy and horrors of cruelty. It was proved that Hendia destroyed her nuns, sometimes to get their property into her hands, at other times, because they shewed themselves refractory to her orders; but this woman herself consecrated and said mass; that under her bed were holes through which perfumes were introduced, while she pretended to have ecstacies and visits of the Holy Spirit; that she had a faction who flattered her vanity, and gave out that she was the Virgin Mary returned to earth, and a thousand other extravagances. In spite of all this, she had the address to keep together a party powerful enough to screen her from the severe treatment which she deserved. She was shut up in several convents, from which she frequently managed to escape. In 1783, she was at the visitation of Antoura, and the brother of the Emir of the Druses interested himself on her behalf. A great number of persons still believe in her sanctity (1786), and but for the accidental circumstance of the traveller's being benighted, even her enemies would have believed it.*

* Burckhardt states, that she survived till within about ten years of his visit to those parts. She must, in that case, have attained upwards of seventy years of age. He attempts to throw discredit on the above story, but his sources of information are far from unquestionable, being, apparently, drawn from the Romish priests. "At three quarters of an hour from Antoura," he says, "I passed the ruined convent of Bekerke (Kourket), once the residence of the famous Hindye, whose history Volney has given. Now that passions have cooled, and that *the greater part of the persons concerned are dead*, it is the general opinion, that Hindye's only crime was her ambition to pass for a saint. The abominable acts of debauchery and cruelty of which she was accused, are probably imaginary; but it is certain, that she rigorously punished the nuns of her convent who hesitated to believe in her sanctity, or who doubted the visits of Jesus Christ, of which she boasted." This is quite sufficient. It is quite obvious, that the same influence that was exerted to screen her person from the punishment due to her crimes, would continue to operate in her favour even

"Within the narrow limits of the Maronite country, there are reckoned no fewer than two hundred convents, monasteries, and nunneries. Their rule is that of St Anthony,* and they observe it with an exactness which reminds one of former times. The dress of the monks is a coarse stuff of brown wool, resembling the gown worn by the capuchins. Their diet is the same as that of the common people, except that they never taste meat. They have frequent fast-days, and perform long prayers day and night: the rest of their time is occupied in cultivating the ground, or in breaking the rocks to form walls for the terraces which support the vine and mulberry plantations. Every convent has attached to it, a brother shoemaker, a brother tailor, a brother weaver, a brother baker; in short, a mechanic of every necessary trade. A female convent is almost always to be found adjacent to one for men; and yet, scandalous stories are very rare. The females themselves lead a very laborious life; and this activity is no doubt one thing which guarantees them against ennui and the other bad effects of idleness. The court of Rome, when it adopted the Maronites, gave them a college in Rome, where they have the liberty of sending several young persons to be educated gratuitously. It would seem that this measure ought to have introduced among them the arts and the ideas of Europe. But the education given in this school being purely monastic, the scholars carry home little beside a knowledge of Italian, which is of no use to them, and a smattering of technical theology, which leads to no good result: thus they soon sink down to the common level. The three or four missionaries maintained by

after her death. "Hindye died," it is added, "about ten years since, in retirement, in the convent of Seidet-el-Hakle." (Burckhardt travelled in 1812.)—*Travels in Syria*, p. 183.

* An Egyptian monk, who lived as a hermit in the desert.

the French capuchins at Gazir, Tripoli, and Beirout, have not been able to effect any beneficial change in this respect. Their labours consist in preaching in their church, in making the children learn the catechism and the psalms, and in teaching them to read and write. Formerly, the Jesuits had two missionaries at Antoura: the Lazarists have taken their place, and carried on the mission. The most solid advantage which has resulted from these missionary exertions, is, that the art of writing has become very general among the Maronites; and that, by virtue of this acquirement, they have become in these cantons, what the Copts are in Egypt; that is to say, have got into their hands all the situations of writers, inspectors, and *kiayas* among the Turks, and more especially among the Druses, their neighbours and allies."*

Such was the state of things among the Maronites towards the close of the last century. Its substantial correctness is established by the accounts of more recent travellers. Reading, Mr Connor states to be a very general attainment among them, and almost every village has its school. In these schools nothing, however, is taught, but reading, writing, and the catechism; and the only books used, are the Psalter, and some theological dissertations, for the most part of a subtle and unedifying description, such as translations from the works of Thomas Aquinas. Burckhardt gives a much more unfavourable account of their moral character in some respects, stigmatising the priests especially, as rapacious, hypocritical, and fanatical. Further particulars will occur in the course of our tour through their country.

That part of the mountain chain of Libanus which is usually known by the name of the Kesrouan or Castravan chain, extends from the *nahr-el-Kabir* to

* Voyage en Syrie, tom. ii. pp. 8—30.

the *nahr-el-Kelb*, and is comprehended within the pashalic of Tripoli. This whole country is inhabited by the Maranites; and to this their exclusive privileges are confined; though they are now found, in great numbers, in the Druse country, and in the towns on the coast. The convent of Kanobin, the residence of the patriarch, may be considered as their capital. That which Burckhardt, however, calls the "district of Kesrouan," is only about three hours and a half in length from N. to S., and from two to three hours in breadth across the mountains: it begins at or near *nahr Ibrahim* on the north, where it joins the district of El Fetouh, and extends southward to a small khan near *El Mellaha*.* This district is under the government of the Sheikh Besheer, of the family of Khazen; its principal and almost sole produce is silk, mulberry-trees being the chief growth of the soil. Wheat and barley are sown, but not in sufficient quantity for the consumption of the people. "The quantity of silk produced," it is stated by Burckhardt, "annually amounts to about 330 English quintals. A man's wealth is estimated by the number of *rotalas* of silk which he makes; and the annual taxes to government are calculated and distributed in proportion to them. The *miri*, or land-tax, is taken upon the mule-loads of mulberry leaves, eight or ten trees, in common years, yielding one load; and as the income of the proprietors depends entirely upon the growth

* The principal villages, beginning from the north, are, he says, Ghadsir, Djedeide, Aar Amoun, Shenanayr, Sahel Alma, Haret Szakher, Ghozta, Deir Aoun, Ghadir, Zouk Mikayl, (the residence of the Sheikh,) Djouni, Zouk Meszbah, Zouk-el-Kherab, and Kornet-el-Khamra. It is strange that he omits Antoura, where there is a convent belonging to the Lazarists. El Mellaha is a square basin, hewn in the rock close by the sea, at the southern extremity of the Via Antoniniana: the salt-water is sometimes collected in it for the purpose of evaporation. The whole of *this* district would fall within the pashalic of Saide and Akka.

of these leaves, they suffer less from a bad crop, because their taxes are proportionably low. The extraordinary extortions of the government are excessive: the Emir often exacts five or six *miris* in the year; and one levy of money is no sooner paid, than orders are received for a fresh one of twenty or thirty purses upon the province. The village sheikh fixes the contributions to be paid by each village, taking care to appropriate a part of them to himself." This traveller states that, in the year 1811, many peasants were obliged to sell a part of their furniture, to defray the taxes. They have scarcely any thing, he says, to live upon, but the worst bread and oil, or soups made of the wild herbs. Yet, notwithstanding the wretchedness to which they are reduced, according to this statement, by the tyrannical exactions of the government, they have still to satisfy "the greediness of their priests." But these contributions, strange to say, they are represented as paying with cheerfulness. "Many of the convents, indeed, are too rich to require their assistance; but those which are poor, together with all the parish-priests and church-officers, live upon the people.* Contributions are never levied on the convents, though the landed property belonging to them pays duties like that of the peasant: their income from abroad is free from taxes. Loans are sometimes required of the convents, but they are regularly reimbursed in the time of the next harvest. The priests are the most happy part of the population of the Kesrouan; they are under no anxiety for their own support; they are looked upon by the people as superior beings, and their repose is interrupted only

* This is directly at variance with Volney's statement, that the priests contribute to their own support by the labour of their own hands; and the whole statement wears very much the appearance of exaggeration.

by the intrigues of the convents, and by the mutual hostilities of the bishops." "Such," exclaims our traveller, "is the condition of this Christian commonwealth, which, instead of deserving the envy of other Christians living under the Turkish yoke, is in a more wretched state than any other part of Syria. But the predominance of their church consoles them under every affliction; and were the Druse governor to deprive them of the last para, they would still remain in the vicinity of their convent."*

The roads in these mountains he represents as bad beyond description. "Indeed, I never before saw any inhabited country so entirely mountainous as the Kesrouan. There are no levels on the tops of the mountains; but the traveller no sooner arrives on the summit, than he immediately begins the descent. Each hill is insulated; so that, to reach a place not more than ten minutes distant in a straight line, one is obliged to travel three or four miles, by descending into the valley, and ascending again the other side." Volney thus describes the scenery:—

"When the traveller penetrates the interior of these mountains, the ruggedness of the roads, the steepness of the declivities, the depth of the precipices, have at first a terrific effect; but the sagacity of the mules which bear him, soon inspires him with confidence and enables him to examine at his ease the picturesque scenes which succeed one another, so as almost to bewilder him. There, as among the Alps, he sometimes travels whole days to arrive at a spot which was in sight when he set out. He turns, he descends, he winds round, he climbs; and under this perpetual change of position, one is ready to think that a magical power is varying at every step the beauties of the landscape. Sometimes, villages are seen ready as it were to slide down the steep declivities, and so disposed that the roofs of one row of

* Travels in Syria, pp. 187, 189.

houses serve as a street to the row above. At another time, you see a convent seated on an isolated cone, like Mar Shaia in the valley of Tigré. Here a rock is pierced by a torrent, forming a natural cascade, as at *nahr-el-Leban*. There, another rock assumes the appearance of a natural wall. Often on the sides, ledges of stones washed down and left by the waters, resemble ruins disposed by art. In some places, the waters, meeting with inclined beds, have undermined the intermediate earth, and have formed caverns, as at *nahr-el-Kelb*, near Antoura; in other places, they have worn for themselves subterranean channels, through which flow little rivulets during part of the year, as at Mar-Elias-el-Room, and at Mar Hanna. Sometimes these picturesque circumstances have become tragical ones. Rocks, loosened or thrown off their equilibrium by thaws or earthquakes, have been known to precipitate themselves on the adjacent dwellings, and crush the inhabitants. An accident of this kind, about twenty years ago, buried a whole village near Mar-Djordos, so as to leave no trace of its existence. More recently, and near the same spot, the soil of a hill, planted with mulberry-trees and vines, detached itself by a sudden thaw, and sliding over the surface of the rock which it had covered, like a vessel launched from the stocks established itself entire in the valley below. A legal process arose out of this circumstance, a singular but an equitable one, between the proprietor of the indigenous, and that of the migratory soil: the cause was carried to the tribunal of the Emir Yousef, who awarded a compensation for the loss. It might be expected, that such accidents would disgust the inhabitants with their mountain dwellings; but besides their being of rare occurrence, they are compensated by an advantage which renders a residence here more eligible than in the richest plains; I mean the security they enjoy against the exactions of the

Turks. This security has appeared so precious a blessing to the natives, that they have displayed amid these rocks an industry which is nowhere else to be seen. By dint of skill and labour, they have compelled a rocky soil to become fertile. Sometimes, to avail themselves of the waters, they have made a channel for them by means of a thousand windings on the declivities, or have arrested them in the valleys by embankments. At other times they have propped up the earth that was ready to roll down, by means of terraces and walls. Almost all the mountains being thus husbanded, present the appearance of a staircase, or of an amphitheatre,* each tier of which is a row of vines or mulberry-trees. I have counted upon one declivity, as many as a hundred or a hundred and twenty tiers, from the bottom of the valley to the top of the hill. I forgot for the moment that I was in Turkey; or, if I recollected it, only felt more sensibly how powerful is the influence of the feeblest ray of liberty."†

* The country between Tripoli and Batroun is thus described by a recent traveller. "The road was along the roots of Libanus, which meet the sea in a gentle declivity, though their surface is rocky and uneven. We passed through a beautiful and romantic country, inhabited by the Maronites. The sides of the mountains are interspersed with numerous little villages, around which the ground is highly cultivated, either with corn, vines, olives, or mulberry trees; the earth, being supported by terraces formed of dry masonry, having the appearance of the seats of an amphitheatre. The people are seen without arms, an unusual thing in any part of the Turkish dominions; and an air of liberty and independence is conspicuous in the inhabitants of these mountains, which we vainly looked for in any other part of the country."—WALPOLE's *Memoirs relating to Turkey*, vol. ii. p. 298.

† Voyage en Syrie, &c. tom. i. pp. 268—72:—"Nothing," says Burckhardt, "can be more striking than a comparison of the fertile but uncultivated districts of Bekaa and Baalbec, with the rocky mountains in the opposite direction; where, notwithstanding that nature seems to afford nothing for the sustenance of the inhabitants, numerous villages flourish, and every inch of ground is cultivated."

From Tripoli, there are three routes to Baalbec, which traverse the region of Libanus: one passes to the north of the mountain; the shortest, which is directly to the east of Tripoli, is by the way of Kanobin and the cedars, over the summits of the mountain; the third crosses it from Djebail. The second of these, which is impassable in the winter, was taken by Captains Irby and Mangles; it is described also by Dr Richardson and by Burckhardt.

"The ascent from Tripoli," says Captain Mangles, "is gradual. The first object of interest is the aqueduct and bridge over the *nahr Kavdas*, or *Abouli* river. These structures are overgrown with bushes and weeds; and the river runs in a picturesque manner under them in two channels. Leaving this place, the road is good, through cultivated plains and groves of olives, passing occasionally beautiful valleys watered by branches of the river. Afterwards, the road becomes very rugged, steep and irregular, the whole way to the village of Eden, passing between two conspicuous points of the mountain. Eden is delightfully situated, by the side of a most rich and cultivated valley. It contains between four and five hundred families, who, on the approach of winter, descend to another village (Zgarti), only an hour's distance from Tripoli.* The families were in the act of removing to their winter habitations when we arrived; and on our return from Baalbec, all those who had not

* Dr Richardson makes it "an hour and a half. The village Zgarti," says the Doctor, "which is the winter residence of the two respectable sheikhs of Eden" (Sheikh Latouff and his brother), "is delightfully situated on the head of the river Reshin, which is here augmented by the influx of the two tributary streams, the Jourti and the Abouali. The water is of a chalky colour, resembling the rocks that lie between it and Eden. From Zgarti to Tripoli, the ride is extremely pleasant, over an undulating surface covered with olive trees."

previously quitted their summer quarters, descended with us. They have an Arab Catholic (Maronite) bishop, a church, and several priests. We arrived at Eden about two o'clock," (having started at four A.M.) "which, including stoppages, makes it ten hours from Tripoli." Dr Richardson found the descent in returning, a distance of seven hours and a half,—"the most impracticable road," he adds, "I ever travelled. It is rocky and precipitous, and for about five hours a continued and harassing descent;* after which, it improved, and the plantations of mulberry-trees about the villages, or in the bottoms of the narrow dells, were extremely beautiful." In an hour further he arrived at Zgarti, and in another hour and a half, at Tripoli.

At the source of the waters, a pleasant and picturesque spot at a short distance from Eden, is the convent of St Antonio di Padua;† the poorest and

* Captain Mangles, indeed, states elsewhere, that the first part of the descent from Eden is in some places so steep and difficult, that they observed "the peasants hold on by the tails of their horses to prevent them from falling."

† This would seem to be what Pōcocke calls the Maronite convent of St Anthony Casieeh, which he describes as situated in the romantic valley of the Abouali. "The convent," he says, "is almost all cut out of the rock; the large church being a grot, and so are several other parts of the convent. There is also a large natural grot that extends a great way under ground, in which there are what they call petrifications of water, that, being hewn, appear to be very fine white alabaster, like that in the grots of Carniola. In a dark part of this grot, they discipline mad people; this place being, as they say, famous for miraculously curing the disorders of the brain. The patients are commonly brought to their senses in three or four days, or a week, and *even sometimes are cured in their way to the convent!!* They bury the monks in a vault above ground, in their habits, in which they appear like skeletons; and I saw one whose skin seemed to be uncorrupted, who, they say, was a holy man. This place is famous, also, for excellent *wine*. I saw the monks in their

dirtiest, Dr Richardson says, he ever beheld. The monks differed in no respect, apparently, from ordinary labourers. The bishop, however, is a man of education, had spent several years at Rome, and spoke good Italian: he wore a long beard, which is not much esteemed in Mount Lebanon. He was "miserably accommodated, in a small house in the village; but it was clean, and he seemed a happy man." The houses of the sheikhs here have good substantial walls, but the best rooms are generally occupied with the silk-worms, and are rarely in a state fit to receive human beings.

THE CEDARS OF LEBANON.

The ascent from Eden to the Cedars is inconsiderable; the distance, allowing for the windings of the road, which is very rugged, passing over hill and dale, is about five miles. They stand half an hour out of the direct line of route from Baalbec to Besheri (or Beshirai), a village lying in a very rich and picturesque valley, larger and deeper than that of Eden; the traveller leaves it on his right in ascending from the latter place. The ancient cedars,—those which superstition has consecrated as holy, and which are the chief object of the traveller's curiosity,—are now reduced to seven; and these patriarchs of the vegetable world are verging fast to utter extinction. How old they are, it is difficult to conjecture. The inhabitants devoutly believe that they are the remains of the identical forest which furnished the timber of Solomon's temple some three thousand years ago; and every year, on Transfiguration-day, the Maro-

church, standing four and four, at two square desks, chanting their hymns alternately, and leaning on crutches, as some ease during the long time they are obliged to be at their devotions." From this place, a steep descent conducts the traveller to Kanobin.

nites, the Greeks, and the Armenians, celebrate a mass here, at the foot of a cedar, upon a homely altar of stone.* It is certain that they were ancient three hundred years ago. In the middle of the sixteenth century (according to Bellonius, who visited them in 1550), they were twenty-eight in number. Rauwolf, in 1575, makes them twenty-four. Dandini, in 1600, and Thevenot, about fifty years after, make them twenty-three. Maundrell found them, in 1696, reduced to sixteen. Pococke, in 1738, found fifteen standing, and the sixteenth recently blown down. Burckhardt, in 1810, counted eleven or twelve. And finally, Dr Richardson, in 1818, states them to be no more than seven. In less than half a century more,

* "I went to see the cedar trees," says Father Dandini; "they are called saints, because of their antiquity. And the natives believe they are still the same as those that were in Solomon's time; which is the reason they visit them with great devotion, especially on the day of the transfiguration of our Lord; at which time they say mass most solemnly at the foot of a cedar, upon a homely altar of stone. Moreover, as these trees are but few in number, they esteem it a miracle that they cannot be reckoned exactly. I counted twenty-three, and another of my companions but twenty-one; and there is a great deal of appearance that the same root sends forth in some of them two branches (stems), which are sometimes reckoned for one, sometimes for two. They never fell them to make boards, but there is an infinite number of other trees for common uses, growing upon two other mountains, which are situated in such a manner, that, being joined to the former, they form a kind of cross. That which they call the *mountain of saints*, forms the top, and the other two the sides. They affirm that certain Turks, who fed their flocks thereabouts, having been so impious and so hardy as to cut down some of these trees they call saints, were punished forthwith with the utter loss of their beasts. One may also see there the spring of a rivulet, which the inhabitants call *the holy river*, for that it takes its source from the mountain whereon grow the cedar saints, in a very hidden and delicious place, and from it descends along the valley, running with little murmuring streams among flint stones."—C. X.

it is probable that not one of these sylvan monuments will be standing. As this is a spot of so much interest, our readers may be pleased to compare the various descriptions given of the scene by several of our travellers. The account given by Maundrell is as follows:—

"The noble trees grow amongst the snow near the highest part of Lebanon, and are remarkable as well for their own age and largeness, as for those frequent allusions made to them in the Word of God. Here are some of them very old, and of a prodigious bulk, and others younger, of a smaller size. Of the former I could reckon up *only sixteen*, and the latter are very numerous. I measured one of the largest, and found it twelve yards six inches in girth, and yet sound, and thirty-seven yards in the spread of its boughs. At above five or six yards from the ground, it was divided into five limbs, each of which was equal to a great tree." This was in 1696.—Pococke, one of the most learned and accurate travellers, describes them (in 1738) with greater minuteness. "The cedars," he says, "form a grove about a mile in circumference, which consists of some large cedars that are near to one another, a great number of young cedars, and some pines. The great cedars, at some distance, look like very large spreading oaks; the bodies of the trees are short, dividing at bottom into three or four, some of which, growing up together for about ten feet, appear something like those Gothic columns which seem to be composed of several pillars. Higher up they begin to spread horizontally. One that had the roundest body, though not the largest, measured twenty-four feet in circumference; and another, with a sort of triple body, as described above and of a triangular figure, measured twelve feet on each side. The young cedars are not easily known from pines: I observed, they bear a greater quantity of fruit than the large ones. The wood does not

differ from white deal in appearance, nor does it seem to be harder: it has a fine smell, but not so fragrant as the juniper of America, which is commonly called cedar; and it also falls short of it in beauty. I took a piece of the wood from a great tree that was blown down by the wind, and left there to rot: there are *fifteen* large ones standing." This fallen tree makes up precisely Maundrell's sixteen, which shews the accuracy of that most honest traveller. "I observed," adds Pococke, "that cypress are the only trees that grow towards the top, which, being nipped by the cold, do not grow spirally, but like small oaks; and it may be concluded that this tree bears cold better than any other."* Possibly, the trees in question are of the species of cypress termed white cedar (*Cupressus thyoides*), or Arbor-vitæ-leaved cypress. Some species of cypress, according to Pliny, was indigenous to Mount Ida, and grew on its highest point, though covered with snow; and some of the mountains in Persia are covered with cypress-trees. The cedars grow in a plain between the highest parts of Mount Lebanon, on which the cypress, it seems, is found. It is strange that no other traveller should have noticed this; especially as the apocryphal book of Ecclesiasticus is a sufficient voucher for the fact that both species were indigenous to these parts: "I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon."†

Burckhardt describes the cedars in the following terms: "They stand on uneven ground, and form a small wood. Of the oldest and best-looking trees, I counted *eleven* or *twelve;* twenty-five were very large ones, about fifty of middling size, and more than three hundred smaller and young ones. The oldest trees are distinguished by having the foliage and

* "A Description of the East," &c. B. II. c. 5.
† Ecclus. xxiv. 13.

small branches at the top only, and by four, five, or even seven trunks springing from one base. The branches and foliage of the other were lower; but I saw none whose leaves touched the ground, like those in Kew Gardens. The trunks of the old trees are covered with the names of travellers and other persons who have visited them. I saw a date of the seventeenth century. The trunks of the oldest trees seem to be *quite dead;* the wood is of a grey tint. I took off a piece of one of them, but it was afterwards stolen."*

Dr Richardson visited the cedars in his way from Baalbec to Tripoli. The ascent of what he terms "the mountain foreground" of Libanus, from the Valley of Bekaa, commences at the village of Aad or Aat. The road for some time winds among shrubs and flowers that only half cover the surface of the red earth. After three hours' fatiguing march through this rugged scenery, they passed the ruins of an ancient village, and plunged into a deep, narrow, stony vale, where the rock has been cut down on each side, and hollowed out as if it had once been the bed of a mighty torrent. "We are now," continues Dr R., "at the base of the snow-crowned Lebanon;† and streams of water, formed by the melting of the snow, are pouring down from it into the vale in a thousand channels." From this point, the ascent is steep, but by following a winding direction, is not difficult. They passed several deep trenches that had evidently been formed by avalanches from the sides of the mountain. After continuing to ascend for about an hour and ten minutes from the base,

* Travels in Syria, p. 19.

† Dr Richardson states, that the natives call the mountain *Djebel Leban*, including under that appellation, Djebel Sheikh, and the whole mountainous track from the Mediterranean to the Jordan. "The distinction of Libanus and Anti-Libanus, is unknown among them."

they arrived at the snow, which, at that time, (June 10) was fast melting away, and only lay in patches. Half an hour more conducted them to the summit.* The view from this elevated station is thus described: "From the towering height of this snow-covered mountain, we beheld the sea with clouds hanging over it; the irregular mountain foreground that concealed the plains of Tripoli, and seemed to stretch on to the ocean; the delightful village of Eden, and numerous other villages that covered the sides, or occupied the base of a deep and fertile ravine, with a profusion of walnut and mulberry-trees; all of which, seen from the summit of the far-famed Lebanon, formed a most enchanting prospect, which we quitted with reluctance."

"The descent," continues Dr Richardson, "is rather precipitous, and winds, by a long circuitous direction, down the side of the mountain. In a few minutes we came in sight of the far-famed cedars that lay down before us on our right. The natives call them Arseliban. At first, they appeared like a dark spot on the base of the mountain, and afterwards like a clump of dwarfish shrubs that possessed neither dignity nor beauty, nor any thing that entitled them

* Burckhardt appears to have ascended the mountain from a different point. He crossed the plain to the village of Deir-el-Akhmar, which stands just at the foot of the mountain. It was at that time deserted, its inhabitants having retired to Beshirai, to escape the visitations of the nomade hords who infest the valley. The tobacco of Deir-el-Akhmar is said to be the finest in Syria. After ascending from this village for three hours and a half, he reached the village Ainnete, up to which point the mountain is covered with dwarf oaks. At the end of two hours and a half from Ainnete, he reached the summit, making the whole ascent *six* hours. The highest summit, however, lay half an hour to the right. The honey of Ainnete, and of the whole of Lebanon, is stated to be of a superior quality. Two hours west of Ainnete, is the Lake Liemoun, or Limone, which derives its waters from the melting of the snow: it is about three furlongs over.

to a visit, but the name. In about an hour and a half we reached them. They are large, and tall, and beautiful, the most picturesque productions of the vegetable world that we had seen. There are in this clump two generations of trees: the oldest are large and massy, rearing their heads to an enormous height, and spreading their branches afar. We measured one of them, which we afterwards saw was not the largest in the clump, and found it thirty two feet in circumference. *Seven* of these trees have a particularly ancient appearance; the rest are younger, but equally tall, though, for want of space, their branches are not so spreading. The clump is so small, that a person may walk round it in half an hour. The old cedars are not found in any other part of Lebanon. Young trees are occasionally met with; they are very productive, and cast many seeds annually. The surface all round is covered with rock and stone, with a partial but luxuriant vegetation springing up in the interstices."

Captains Irby and Mangles appear to have seen the cedars only from a distant point, and their account of them is by no means accurate. Describing the general effect of the scene, they represent the spot which they occupy, as nearly surrounded by the barren chain of Lebanon, in the form of an amphitheatre of about thirty miles' circuit, the opening being towards the sea. The *tout ensemble* reminded them of the Appennines at the back of Genoa, more than any mountain scenery they had witnessed.

Although the legend respecting these cedars is clearly apocryphal, yet, in the name of the neighbouring village of Eden, we have a proof that this part of Lebanon was famed, in the time of Ezekiel, (B.C. 572) as the region of the finest cedars. The prophet speaks of "the trees of Eden" as "the

choicest and best of Lebanon."* They, in all probability, extended, at that period, much nearer to the village. The only point of any importance, however, connected with these trees, is the fact, which they clearly establish, that the cedar is the indigenous production of the soil. The oldest cedars in our own country date not above a hundred and fifty years back: they are supposed to reach their maturity in less than three centuries. There can be no doubt that the mountains of Libanus were formerly clothed with far nobler specimens of this majestic tree than any which are at present to be seen there. But now, "Bashan languisheth, and Carmel, and the flower of Lebanon languisheth." The axe has been busy there during nearly three thousand years, and the torch of war has made still wider desolation.

Beshirai is an hour and a quarter's distance from the cedars; it lies considerably below them on the edge of a rocky descent, on the right bank of the river Kadesha,—the "holy river" referred to by Father Dandini. The valley, surrounded by lofty mountains, and watered by this winding stream, reminded Captain Mangles of the vale of the Dive in Savoy and its "pont de chèvres." Beshirai consists, according to Burckhardt, of about one hundred and twenty houses; yet, strange to say, its inhabitants, who are all Maronites, are stated to have seven churches. The village is surrounded with fruit trees, mulberry-plantations, fields of dhourra and other corn, though there is scarcely a natural plain twenty feet square; but, by means of artificial terraces, more extended levels are obtained, and water is very abundant, as numerous streams descend on every side into the Kadesha. The inhabitants have excellent plantations of tobacco; the potatoe, too, succeeds here

* Ezek. xxvi. 16.

very well.* They also rear the silk-worm, and manufacture cotton stuffs, used by the mountaineers as shawls for girdles. Forty years ago, the village was in the hands of the Motoualies, who were driven out by the Maronites; it is in the district of Tripoli, but it is in the hands of the Emir Besheer.

At half an hour from Beshirai is the Carmelite convent of Deir Serkia (St Sergius),—"a most delightful retirement," says Pococke, "in summer: the beauty of the opposite hills, the several cascades and streams of water, and the perpetual freshness of the air in these high regions, make the place very agreeable, while the heats in the plain are almost intolerable; but, in the winter, the fathers reside at Tripoli." Burckhardt found here, in October 1810, a solitary monk, "a very worthy old man, a native of Tuscany, who had been a missionary to Egypt, India, and Persia."

Kanobin, the seat of the Maronite patriarch, is two hours and a half from Beshirai. The road to it leads for two hours and a half over the upper plain, and then descends a precipitous ravine, through which flows a branch of the Kadesha. The convent is built on a steep precipice on the right of the valley, at half an hour's walk from the river, and appears as if suspended in the air, being supported by a high wall built against the side of the mountain. It is described by Maundrell as "a very mean structure, but its situation," he adds, "is admirably adapted for retirement and devotion: for there is a very deep rupture in the side of Libanus, running at least seven hours' travel directly up into the mountain. It is on both sides exceeding steep and high, clothed with fragrant greens from top to bottom, and every where refreshed with fountains, falling down from the rocks in plea-

* The potatoe is stated to have been cultivated for some time past in Kesrouan.

sant cascades; the ingenious works of nature. These streams, all uniting at the bottom, make a full and rapid torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it. Canobine is seated on the north side of this chasm, on the steep of the mountain, at about the midway between the top and the bottom. It stands at the mouth of a great cave, having a few small rooms fronting outward, that enjoy the light of the sun; the rest are all under ground. It had for its founder the Emperor Theodosius the Great; and though it has been several times rebuilt, yet, the patriarch assured me, the church was of the primitive foundation. But whoever built it, it is a mean fabric, and no great credit to its founder. It stands in the grot, but fronting outwards, receives a little light from that side. In the same side there were also hanged in the wall two small bells, to call the monks to their devotions: a privilege allowed nowhere else in this country; nor would they be suffered here, but that the Turks are far enough off from the hearing of them.

"The valley of Canobine was anciently (as it well deserves) very much resorted to for religious retirement. You see here still hermitages, cells, monasteries, almost without number. There is not any little part of rock, that jets out upon the side of the mountain, but you generally see some little structure upon it, for the reception of monks and hermits, though few or none of them are now inhabited."

Pococke describes the church as "a fine large grot." It is dedicated to the Virgin, and is decorated with the portraits of a great number of patriarchs. "During the winter," Burckhardt states, "the peasants suspend their silk-worms in bags to the portrait of some favourite saint, and implore his influence for a plenteous harvest of silk. From this custom the convent derives a considerable income." Not

far from the spot is a grotto, called the Chapel of Santa Marina, who is said to have lived as a monk at Tripoli, and on the mountains, in the habit of a man; and not far from this chapel there are descents to two vaults, in one of which the patriarchs are buried, and in the other the monks.

If any situation in the world could be thought secure from hostile intrusion, this might seem to be the one. Pococke describes it as "the most extraordinary and retired that can be imagined, their being only one way to it, which makes it a very secure retreat, and is probably the reason why the patriarchs have taken up their residence here." Their custom was, to pass the summer months at Kanobin, and, in the winter, to descend to Mar Hanna. Yet, Burckhardt states, the vexations and insults to which they were exposed from the Motoualies, in their excursions to and from Baalbec, induced them for many years to abandon this residence altogether; and the present patriarch is the first who, for a long time, has taken up his abode here. It once possessed a considerable library, which has been gradually dispersed; and not a vestige of it now remains. The cells of the monks, too, are, for the most part, in ruins. In the mountains above Kanobin, tigers are said to be frequently met with. "I suppose," says Burckhardt, "ounces are meant."

"Three hours distant from Kanobin, at the convent Kasheya, near the village Eden, is a printing-office, where prayer-books in the Syriac language are printed. This language is known and spoken by many Maronites, and in this district, the greater part of them write Arabic in Syriac characters. The names of the owners of the silk-worms were all written in this character, in different hands, upon the bags suspended in the church."

From Beshirai, Burckhardt crossed over the higher range of Libanus, in a S.E. direction, to Zahle. At one hour's distance, he passed the village Hosrun.

Three hours and a half further, following the foot of the upper chain of Libanus, he entered the district of Tanurin (*Ard Tanurin*), so called from a village situated below in the valley. Beyond this, lies the district *Ard Laklouk*, in which is the Greek village of Akoura. The spots in the mountain susceptible of cultivation in this part, are sown by the inhabitants of Tanurin and Laklouk: such as afford pasture only, are visited by the Arabs of the tribe El Haib, who wander about the district for five months. Some of them even remain here the whole winter, except that in winter they descend from the pastures, and pitch their tents round the villages of Tanurin and Akoura, which are situated in a valley sheltered on every side by the perpendicular sides of the Upper Libanus. Others winter on the coast about Djebail, Tripoli, and Tortosa. "I was astonished," says Burckhardt, "at seeing so high in the mountain, numerous camels and Arab huts. Though, like the Bedouins, these Arabs have no fixed habitations, their features are not of the true Bedouin cast, and their dialect, though different from that of the peasants, is not a pure Bedouin dialect. They are tributary to the Turkish governors, and at peace with the country people; but they have the character of a great propensity to thieving. Their property, besides camels, consists in horses, cows, sheep, and goats. Their chief is Khuder-el-Aisy." The district of Laklouk is compared to some of the pasturages in the Alps. It is covered with grass, and its numerous springs, together with the heavy dews which fall during the summer months, produce a verdure of uncommonly deep tint for Syria.

The inhabitants of Akoura are all Greek Catholics, and have a bad name for avarice and inhospitality: their property consists in cows and other cattle, silkworms, and olive plantations. Here, according to Burckhardt, Djebel Libnan terminates, being called

lower down, Djebel Sannin. It is more barren and wild in this part than further to the north. An hour and three quarters further, is the village Afka, supposed to be the ancient Aphaca, where, according to Zosimus, was an infamous temple dedicated to Venus: it was situated near a small lake, between Heliopolis and Byblus.* Afka is at three hours' distance from Lake Liemoun: it is situated in the bottom of a valley. Burckhardt could not hear, however, of any remains of antiquity in its neighbourhood. The inhabitants are Motoualies, (by him spelt *Metaweli*) under the government of Djebail, and three other Motouali villages lie to the west of Afka.† From this place, the road leads up a steep wady to a high level country, still on the western side of the summit of the mountain, three or four hours in length, and four in breadth, where, in the spring, the Arabs *El Abid*, and some Turcomans and Kourds come to pasture their cattle. There are no springs here; but the melting of the snow in the spring affords drink for men and cattle; and snow-water is often found during the greater part of the summer, in funnel-shaped channels formed in the ground by the snow, which in many places remains throughout the year.‡

* See Pococke's Travels, book. ii. chap. 5.

† Burckhardt gives their names, *Mghaiere*, *Meneitere*, and *Laese*.

‡ Pococke remarks, that "though all the people about Lebanon drink of the snow-water, yet, they have not that swelling in the neck which the people are subject to who drink of the snow-water of the Alps; which may be owing to a greater freedom of perspiration; and possibly, this snow may not be charged with so great a quantity of nitre as it is in the northern parts. It is observed on Mount Lebanon, that, in the spring-time, when the snows begin to melt, the waters of the river rise, but the fountains continue as before. After a certain time, the fountains flow plentifully, and the waters of the

The pasturage is excellent; it is, in some spots, overgrown with trees, chiefly oaks; the barberry abounds here, and partridges are started at every step. The district is known by the name of *Watty-el-Borje*, from a small ruined tower. The Kourdish shepherds, Burckhardt states, bring annually into Syria from 20 to 30,000 sheep from the mountains of Kourdistan, the greater part of which are consumed by Aleppo, Damascus, and the mountains, as Syria does not produce a sufficient number to supply its own consumption. The Kourdish sheep are larger than those of Syria, but the meat is esteemed of inferior quality. The sheep-dealers first visit with their flocks Aleppo; then Hamah, Homs, and Baalbec; and what they do not sell on the route, they bring to pasture in this district, whither the people of Zahle, Dair-el-Kahmar, and other towns in the mountains, repair and buy up thousands of them at from twenty to thirty piastres a head, which they afterwards sell in retail to the peasants at from thirty to forty piastres. The mountaineers of the Druse and Maronite districts rarely, however, partake of animal food: it is only in the largest towns that flesh is brought daily to market.

Beyond Watty-el-Borje, proceeding in a direction S.W. by S. the traveller enters the higher range of the mountain, which is here completely rocky and stony:

river abate; and then, the fountains continuing to flow, the waters of that river increase again. The reason of which seems to be, that, when the snows first melt, the waters run down on the surface of the frozen snow, without soaking into the ground to feed the springs; and so the greatest part of it runs into the rivers. But when the snow is melted towards the lower parts of the mountains, the water begins to be drunk up by the earth, and consequently increases the fountains; and when the earth is almost full of water, and of course does not imbibe so much as before, it then runs more plentifully into the rivers, continuing to feed the fountains."—*Travels*, book ii. chap. 5.

part of the district belongs to Kesrouan. In two hours he comes to a spring called *Ain Naena*, whence there is a road leading down towards the N.E. into the territory of Baalbec. This route is much frequented by the people of Kesrouan, who bring this way the iron ore of Shouair, (ten hours distant, S.W.) to the smelting furnaces (*mesbek*) at *Nebae-el-Mauraje*, (two hours further N.E.) where the mountain abounds in oak, Shouair affording no fuel: the distance is reckoned a day's journey and a half. From Ain Naena, it is a gradual descent of three hours to Zahle.

Zahle is a large and pleasant town, built in an inlet of the mountain, on a steep ascent, surrounded with vineyards: it is inhabited almost entirely by Greek Catholics. Forty years ago, Burckhardt says, it contained only two hundred houses.* In 1810, there were 8 or 900, and the population was daily on the increase, with fugitives from the oppressions of the pashas of Damascus, and the neighbouring petty tyrants. It had then become one of the principal towns in the territory of the Druses. "It has its markets, which are supplied from Damascus and Beirout, and are visited by the neighbouring fellahs, and the Arabs El Naim, and El Harb, and El Faddel, part of whom pass the winter months in the Bekaa, and exchange their butter against articles of dress, and tents, and horse and camel furniture. The inhabitants, who may amount to five thousand, are all Catholic Greeks, with the exception only of four or five Turkish families. The Christians have a bishop, five churches, and a monastery; the Turks have no mosque. The town belongs to the territory

* This can scarcely be correct, since Volney, in 1784, speaks of it as having become within the preceding twenty years, the centre of intercourse between Balbec, Damascus, and Beirout, and the interior of the mountains. Mr Brown, in 1798, says: "it sends forth 700 men fit for war."

of the Druses, and is under the authority of the Emir Beshir; but a part of it still belongs to the family of Aamara, whose influence, formerly very great in the mountain, has lately been so much circumscribed by the Emir, that the latter is now absolute master of the town. The Emir receives the *miri*, which is commonly the double of its original assessment; (in Belad Baalbec it is the triple;) and besides the *miri*, he makes occasional demands upon the town at large. They had paid him forty-five purses a few weeks before my arrival. So far, the Emir Beshir's government resembles perfectly that of the Osmanlys in the eastern part of Syria; but there is one great advantage which the people enjoy under his command —an almost complete exemption from all personal exactions, and the impartiality of justice, which is dealt out in the same manner to the Christian and to the Turk. It is curious, that the peace of so numerous a body should be maintained without any legal power whatsoever. There is neither sheikh nor governor in the town. Disputes are settled by the friends of the respective parties; or, if the latter are obstinate, the decision is referred to the tribunal of the Emir Beshir, at Deir-el-Kamar. The inhabitants, though not rich, are, in general, in independent circumstances. Each family occupies one, or at most two rooms. The houses are built of mud; the roofs are supported by one or two wooden posts in the midst of the principal room, over which beams of pine wood are laid across each other; upon these are branches of oak-trees, and then the earth which forms the flat terrace of the house. In winter, the deep snow would soon break through these feeble roofs, did not the inhabitants take care every morning to remove the snow that may have fallen during the night. The people gain their subsistence, partly by the cultivation of their vineyards and a few mulberry plantations, or of their fields in the Bekaa, and

partly by their shops, by the commerce in Kourdine sheep, and their manufactures. Almost every family wears cotton cloth, which is used as shirts by the inhabitants and Arabs, and, when dyed blue, as *kombazes* or gowns by the men. There are more than twenty dyeing-houses in Zahle, in which indigo only is employed. The *pike** of the best of this cotton cloth, a *pike* and a half broad, costs fifty paras (about 1*s.* 6*d.* English). The cotton is brought from Szaffad and Nablous. They likewise fabricate abbas, or woollen mantles. There are above one hundred horsemen in thet own. In June, in 1810, when the Emir Beshir joined with his corps the army of Solieman Pasha, to depose Yousef Pasha, he took from Zahle 400 men, armed with firelocks."†

On the west side of the town, in the bottom of the wady, is the monastery of Mar Elias, inhabited (in 1810) by a prior and twenty monks. It has extensive vineyards and mulberry plantations, and on the river side, a well-cultivated garden, the produce of which is sold to the town's people. The Lombardy poplar flourishes near Zahle in abundance. One of the chief articles of cultivation is tobacco. The river Berdoun, issuing from the rocks, turns the mills, and waters the plantations. The town is sheltered by the mountains; the air is salubrious, and the heat never excessive. The people, however, complain of two drawbacks,—the oppression of the Emir, and the still more destructive ravages of the locusts.

The diocese of the Greek Catholic bishop, comprehends the whole Christian community in the Bekaa, and the adjoining villages of the mountain: his revenue arises from a yearly personal tax of half a piastre on every male adult in his diocese. This bishop,

* The *pike* is a cloth measure equal to two feet English.

† Travels in Syria, pp. 5—7.

with five others, is subject to the Greek Catholic patriarch at Mikhalis, and there are, besides, seven monasteries under his jurisdiction. Brown and Burckhardt make honourable mention of old Bishop Basilios, who is described as living in a truly patriarchal manner; his dress a black gown and black abba, with a large oaken stick for an episcopal staff. He was distinguished by the politeness of his manners, his general information, and his desire of knowledge, though at an advanced age. He was adored by his parishioners, only he was not quite intolerant enough towards other sects to satisfy their bigotry. "The pious antipathy between the Greeks and the Catholics reigns here," says Mr Brown, "in all its fury."

The virulence of religious bigotry among the different sects of Christians, Greeks, Latins, Maronites, Jacobites, in these remote and sequestered regions, is described by Burckhardt as at once amusing and profitable to the Turks: it is, indeed, a pitiable spectacle. The principal hatred, he says, subsists between the Greek Catholics and the Greeks of the Eastern Church: of the latter, many thousands have been converted to Romanism, and "the Greeks of course see with indignation the proselytism of their brethren, which is daily gaining ground. In those parts where no Greeks reside, as in the mountains of Libanus, the different sects of (Roman) Catholics turn their hatred against each other, and the Maronites fight with the Greek Catholics, as they do at Aleppo with the followers of the Greek Church."

Near Zahle, Mr Brown tells us, that he saw what is called the *Tomb of Noah*, "a long structure, seemingly part of an aqueduct: it extends about sixty feet, the stature of Noah, according to Oriental tradition. The pilgrims who came formerly to worship in the mosque near it, were very numerous, and the religious revenue is said to amount to 300 purses annually." Burckhardt's account differs. The long building con-

tains, he says, the pretended tomb of Noah, which consists of a tombstone above ten feet long, three broad, and two high, plastered all over. The Turks visit the grave, and "pretend that Noah is really buried there. It is half an hour from Zahle, on the southern side of the village Kerak, which is at the foot of Djebel Sannin, and consists of about 150 houses. It is inhabited entirely by Turks, but belongs to the territory of the Emir of the Druses."

Two hours from Zahle, in the Djebel Sannin, and half an hour from the village of Fursul, is a ruined temple called Heusn Nieha, which is thus described by Burckhardt. "These remains stand in a wady, surrounded by barren rocks, having a spring near them to the eastward. The temple faced the west. A grand flight of steps, twelve paces broad, with a column three feet and a half in diameter at each end of the lower step, formed the approach to a spacious pronaos, in which are remains of columns: here a door, six paces in width, opens into the *cella*, the fallen roof of which now covers the floor, and the side walls to half their original height only remain. This chamber is thirty-five paces in length by fifteen in breadth. On each of the side-walls stood six pilasters, of a bad Ionic order. At the extremity of the chamber are steps leading to a platform, where the statue of the deity may, perhaps, have stood: the whole space is here filled up with fragments of columns and walls. The square stones used in the construction of the walls are in general about four or five cubic feet each; but I saw some twelve feet long, four feet high, and four feet in breadth. On the right side of the entrance-door, is a staircase in the wall, leading to the top of the building, and much resembling, in its mode of construction, the staircase in the principal temple of Baalbec. The remains of the capital of columns betray a very corrupt taste, being badly sculptured, and without any elegance either in

design or execution: and the temple seems to have been built in the latest times of paganism, and was, perhaps, subsequently repaired and converted into a church. The stone with which it has been built, is more decayed than that in the ruins at Baalbec, being here more exposed to the inclemency of the weather. No inscriptions were any where visible. Around the temple are some ruins of ancient, and others of more modern habitations."*

This is evidently the site of a considerable place. Above the village is a plain called *Habis*, in which Burckhardt was told that there are a number of excavations in the rock, probably tombs; but he neglected to visit them. From Zahle, it is a journey of about two days, through the valley of Bekaa and over part of the Anti-Libanus, to Hasbeya, the river of Zahle, or *nahr Berdoun*, forms the frontier of the Bekaa, separating it from the territory of the Emir of Baalbec. There is a bridge over it in the valley, a quarter of an hour below the village, and every thing to the southward of that bridge is considered as belonging to the Bekaa, which is under the authority of the Emir Beshir; but the Emir has been involved in perpetual disputes with the pashas of Damascus respecting his right over the villages in this district. He has acquired a degree of influence, however, over Baalbec, and receives the yearly sum of fifteen purses from this district.

Another modern traveller has given a brief account of his journey across Libanus in another direction, directly east of Djebail.

"After a rugged, narrow, stony road of three hours' continual ascent, we arrived at Kafr-Baal, a village consisting of four or five houses. Half an hour beyond, the scenery becomes rich and magnifi-

* Travels in Syria, p. 30.

cent in the extreme. Wady-el-Amid, *the rich valley*, watered by the river Vidar, is on our right, a large and deep stream, and its banks exceedingly fertile. On the other side of the valley are most lofty mountains covered with snow; the clouds passing beneath their summits. Shortly afterwards, he passed the villages Duziyere and Hameige on heights below us, but considerably above the bottom of the valley. At two P.M. (six hours and a half from Djebail,) we arrived at Djebel Djudje, or *the mountain of fowls*, very steep, and covered with holm-oaks: the descent was as a sharp-pointed staircase of rock, and most of us were obliged to dismount. In this part we were embosomed in the depths of snow-topped mountains, wild and horrid in the extreme. At the foot of Djebel Djudje is a rushing stream, the ground on either side being cultivated: this river is called *nahr Mehaal*, and seems to form part of the Vidar. At its head is a fine waterfall, about 100 feet high, composed of five cascades, the first of which has a descent of thirty feet. After passing a short distance to the eastward along the bank of the river, we forded it, and ascended the snowy mountains to the southward. Here the snow was very deep, the road difficult, and our horses frequently fell in the hollows. Throughout the winter, this route is absolutely impracticable. In about an hour we turned to our left, and, after passing a rugged, uneven ground, we arrived at the vale, and then at the village of Alcoura, at the head of the valley.

"Alcoura is a Maronite village, situated at the foot of a very lofty precipice: it consists of about 100 houses, and is tributary to the governor of Djebail. The houses are merely square stone buildings, covered with beams of rough-hewn trees and branches instead of plank; this again is overlaid with a composition of mud, and forms a terrace: the only openings are a door, and two or three square holes to admit the light.

Here the silk-worms were still in the egg, (April 24,) while at Tripoli they were already brought into the garden. At Alcoura, indeed, every thing had the appearance of winter; there were no leaves on the mulberry-trees, nor any other marks of spring vegetation.

"April 25. This morning we attended mass at the village church, which seemed to be officiated precisely in the same manner as the Latin. It appears that the only difference between the Maronites and the Roman Catholics, consists in the former following the Greek Calendar, and observing some festivals and fasts which were omitted by the former. At twenty minutes past eight, A.M., we took leave of Alcoura. In the valley of Alcoura is the village Mogeiree" (probably one of the three Motouali villages mentioned by Burckhardt as west of Afka): "shortly after passing this, we had a view of the sea. In an hour and a half, we arrived opposite to Djebel Mitree. Between us and the mountain is the valley of the same name, with a small stream and village called Mitree, belonging to the Motoualies" (probably the same as Meneitere); "and another called Kafr-Ûftar; both these villages are on the opposite side of the stream. At the head of the valley Mitree, we halted at the Ain-el-Bukhara, *the fountain of the cow*. Here the mountains are lofty, wild, and uncultivated, rarely interspersed with large juniper-trees. The road led us sometimes over hardened snow, at others, over gravel. At half past noon we saw the highest summit of Libanus; Anti-Libanus running in a direction N. and S.* Between them extends the plain of Balbec, about two leagues and a half in breadth. Hence we

* From this point the following bearings were taken: Summit of Libanus, N.E. by E. Point of ditto in valley, E.N.E. Baalbec, E.S.E. Direction of the valley of Baalbec, NN.E. and SS.W.

soon began to descend the mountain; and, after traversing a steep road for more than two hours, we arrived at the ruined village Sardac, at the commencement of the plain. Here we crossed the valley, which is badly cultivated, and with scarcely any trees; the soil of a reddish colour. We soon distinctly perceived the towering ruins of the temple of the sun. At half-past six, P.M. we arrived at Baalbec."*

The direct route to the capital of the Druse country ascends from Beirout. Burckhardt, however, wishing to visit some convents in Kesrouan, turned up into the mountains at Ghafer Djouni, on the coast, between Djeser Maamiltein and nahr-el-Kelb. In six hours and three quarters, he reached Zouk Mikayl, the capital of the province. Its inhabitants consist, for the most part, of the shopkeepers and artisans who furnish Kesrouan with articles of dress and luxury: he observed, in particular, many boot and shoemakers' shops. A quarter of an hour further is Deir Beshera, a convent of nuns. At the end of seven hours and a quarter, he reached Antoura. This village is distinguished as being the place chosen by the Jesuits for their college. Volney, speaking of it, says, "Here the *ci-devant* Jesuits had an establishment, which does not possess the splendour of those of Europe, but the house is neat in its simplicity; and its situation, the streams which water its vines and mulberry plantations, the prospect which it commands over the valley, and the easy communication with the sea,† render it an agreeable hermitage. The Jesuits wished to annex to it a nunnery situated a quarter of a league in front of it, but the Greeks having dispossessed them of this, they built another,

* Travels, from the Papers of Lieut Col Squire, in Walpole's Continuation of Memoirs relating to Turkey. pp. 301—3.

† It is about half an hour from the mouth of the nahr-el-Kelb.

just by their own convent, giving it the name of 'the Visitation.' They also erected, at two hundred paces' distance above their own house, a college, which they wished to fill with Maronite and Greek Catholic students, but it remains deserted. The Lazarists, who have taken their place, maintain at Antoura, a superior and a lay-brother, who serve the mission with equal charity and respectability." Burckhardt found here, in 1810, a solitary Lazarist, the Abbate Gandolfi, who was the Pope's delegate for the affairs of the Eastern Church. At one hour and a half from Antoura, on the top of the mountain, is the convent of Harissa, belonging to the Franciscans of the Terra Santa establishment: it is a well built convent, capable of receiving upwards of twenty monks, but, at that time, was inhabited by a single Piedmontese friar. The view from the terrace of the convent is extremely beautiful, commanding the bay of Kesrouan and the country as far as Djebail on one side, and down to Beirout on the other. Near it is a miserable village of the same name; below is the village Sahel Alma; and halfway between Harissa and Antoura, is the site of the Kourket convent, or El Bekerke. "On the breaking out of the war between England and the Porte, Mr Barker, the English consul of Aleppo, received from the Emir Beshir an offer of the convent of Harissa as a place of refuge. Mr Barker resided here for two years and a half, and his prudent and liberal conduct have done great credit to the English name in the mountain. The French consuls on the coast applied several times to the Emir Beshir, by express orders from the French government, to have Mr Barker and his family removed; but the Emir twice tore their letters in pieces, and returned them by the messenger as his only answer."*

* Burckhardt, p. 184.

Half an hour further to the north, near the village Ghosta, are the convents Kereim and Baklous. Kereim is a rich Armenian monastery: it was found to contain twenty monks. The silk of this place is esteemed the best in Kesrouan. One hour and a quarter further is Ayn Warka, another Maronite convent. "I wished," says Burckhardt, "to see this place, because I had heard that a school had lately been established here, and that the convent contained a good library of Syrian books. But I was not so fortunate as to see the library. The bishop, although he received me well, found a pretext for not opening the room in which the books are kept; fearing, probably, that if his treasures should be known, his convent might some day be deprived of them. I, however, saw a beautiful dictionary of the Syriac language, in large folio, written in the Syriac character, which I suppose to be the only copy in Syria. Its author was Djorjios (Georgius) el Kerem Seddany, who composed it in the year 1619. Kerem Seddany is the name of a village near Beshirai. This dictionary may be worth, in Syria, eight hundred or a thousand piastres, but the convent would certainly not sell it for less than two thousand, besides a present to the bishop. The school of Ayn Warka was established fifteen years since, by Yousef, the predecessor of the present bishop. It is destined to educate sixteen poor Maronite children for the clerical profession: they remain here for six or eight years, during which they are fed and clothed at the expense of the convent, and are educated according to the literary taste of the country; that is to say, in addition to their religious duties, they are taught grammar, logic, and philosophy. At present there is only one schoolmaster, but another is shortly expected, to teach philosophy. The boys have particular hours assigned to the different branches of

their studies. I found them sitting or lying about in the court-yard, each reading a book, and the master, in a common peasant's dress, in the midst of them. Besides the Arabic language, they are taught to speak, read, and write the Syriac. The bishop is building a dormitory for the boys, in which each of them is to have his separate room; he has also begun to take in pupils from all parts of Syria, whose parents pay for their board and education. The convent has considerable landed property, and its income is increased by alms from the Catholic Syrians. The boys, on leaving the convent, are obliged to take orders.

"From Ayn Warka, I ascended to the convent of Bezommar, one hour and a quarter distant. It belongs to the Armenian Catholics, and is the seat of the Armenian patriarch, the spiritual head of all the Armenians in the East who have embraced the (Roman) Catholic faith. Bezommar is built upon the highest summit of the Mountain of Kesrouan, which is a lower branch of the southern Libanus. It is the finest and richest convent in Kesrouan, and is at present inhabited by the old patriarch Yousef, four bishops, twelve monks, and seventeen priests. The patriarch himself built the convent, at an expense of upwards of fifteen thousand pounds sterling. Its income is considerable, and is derived partly from its great landed possessions, and partly from the benefactions of persons at Constantinople, in Asia Minor, and in Syria. The venerable patriarch received me in his bed, from which I fear, he will never rise again. The Armenian priests of this convent are social and obliging, with little of the pride and hypocrisy of the Maronites. Several of them had studied at Rome. The convent educates an indefinite number of poor boys; at present there are eighteen, who are destined to take orders; they are clothed and fed gratis. Boys are sent here from all parts of the Levant. I in-

quired after Armenian manuscripts, but was told that the convent possessed only Armenian books, printed at Venice.

"Half an hour below Bezommar is the convent Essharfe, belonging to the true Syrian church. The rock in this part is a quartzose sandstone, of a red and grey colour. To the left, still lower down, is a considerable village, Deir Aoun, and above it, the Maronite convent, Mar Shalleitta."*

The Rev Mr Connor gives an account of an interesting interview with the Syrian patriarch Giarve, at the convent of Deir-el-Sharfe (the same that Burckhardt mentions above), in the year 1820. The proper name of the convent is that of *Santa Maria della Liberatrice*. Its situation is described as noble and commanding, standing on a wooded eminence, and overlooking a large tract of mountain scenery, the town of Beirout, a long line of coast, and a wide sweep of the Mediterranean. The convent was at that time undergoing extensive repairs. Its chapel was small, hung round with a great number of little pictures of saints and scripture scenes. "It was pleasing to hear," says the reverend traveller, "in the evening, the sound of the various convent bells in the neighbouring mountains, which summoned the people to vespers." The patriarch had ordered a printing-press, intending, as soon as it should arrive, to commence the printing of the Scriptures, and to issue tracts for the spiritual instruction of his flock, which is very numerous, and widely scattered throughout Syria, Mesopotamia, and other quarters. This prelate appears to be decidedly one of the most enlightened men among all the various Christian communities of this region of Syria. In reply to inquiries respecting the Maronites, by whom he is surrounded, he told Mr Connor, that they would gladly receive

* Burckhardt's Travels in Syria, pp. 185—7.

the Arabic Scriptures in an edition that would stand the test of a rigid examination.

From Deir-el-Sharfe, Mr Connor proceeded to the convent of Mar-Hanna-Shouair, mentioned by Volney as the chief establishment among the Greek Catholics. It contained at this time thirty-five individuals, of whom eight were monks, the remainder laymen and servants. Here there is an Arabic printing-press; but as, on the numerous saints' days, no work is done, and there is only one press, the progress which is made is very slow. The average number of volumes which they issue in the course of a year, may amount, they said, to about a hundred and eighty. Of these, the greater part are Psalters. Seven persons are employed at the press, and the books are bound in the convent. All the profits of the printing establishment go to the patriarch of the Greek Catholics, who resides at Zouk; and he employs the money in the service of his flock.

The history of this printing establishment is curious: it is about ninety years old, and Volney speaks of it, in 1785, as the only one that had succeeded in the Turkish Empire. "It was," he says, "in the beginning of the eighteenth century that the Jesuits, availing themselves of the consideration they derived from the protection of France, began to discover, in their establishment at Aleppo, the zeal for education which they have carried with them every where. They had founded, in that city, a seminary, where they exerted themselves in training up the children of Christians in the knowledge of the Roman faith, and of polemical theology. This latter article is always made the main point with these missionaries, and the consequence is a controversial mania, which is perpetually leading to broils between the partisans of different communions in the East. The Latins of Aleppo, instigated by the Jesuits, soon began to dispute, as in former times, with the Greeks. But

as logic requires an accurate knowledge of language, and the Christians, excluded from the Mussulman schools, were acquainted only with the vulgar Arabic, they were unable to satisfy their polemical taste by writing. To compass this object, the Latins resolved to initiate themselves into the scientific knowledge of Arabic. The pride of the Mussulman doctors at first refused to lay open their learning to the Infidels; but their avarice overpowered their scruples, and, for a few purses, this so much boasted science of grammar and the *nahou*, was introduced among the Christians. The student who distinguished himself most by his progress, was named Abd-allah-Zaker; who, to his own desire of learning, added an ardent zeal to promulgate his knowledge and his opinions. It is impossible to determine to what length this spirit of making proselytes might have been carried at Aleppo, had not an accident, not unusual in Turkey, disturbed its progress. The schismatics, vexed at the attacks of Abd-allah, endeavoured to procure his ruin at Constantinople. The patriarch, excited by the priests, represented him to the vizier as a dangerous man; the vizier, accustomed to these disputes, feigned to pay no attention to his complaint; but the patriarch backing his reasons with a few purses, the vizier delivered him a kat-shereef, or warrant of the sultan, which, according to custom, contained an order to cut off Abd-allah's head. Fortunately he received timely warning, and escaped into Lebanon, where his life was in safety; but in quitting his country, he by no means abandoned his ideas of reformation, and was more resolutely bent than ever on propagating his opinions. This he was able to effect only by writings; and manuscripts seemed to him an inadequate method. He was no stranger to the advantages of the press, and had the courage to form the three-fold project of writing, founding types, and printing; he succeeded in this enterprise from the natural goodness of his

understanding, and the knowledge he had of the art of engraving, which he had already practised in his profession as a jeweller. He stood in need of an associate, and was lucky enough to find one who entered into his designs. His brother, who was superior at Mar-Hanna, prevailed on him to make that convent his residence; and from that time, abandoning every other care, he gave himself up entirely to the execution of his project. His zeal and industry were so successful, that, in the year 1733, he published the Psalms of David in one volume. His characters were found so correct and beautiful, that even his enemies purchased his book; and since that period, there have been ten impressions of it. New characters have been founded, but nothing has been executed superior to his. They perfectly imitate hand-writing; they express the full and the fine letters, and have not the meagre and straggling appearance of the Arabic characters of Europe. He passed twenty years in this manner, printing different works, which, in general, were translations of our books of devotion. Not that he was acquainted with any of the European languages; but the Jesuits had already translated several books, and, as their Arabic was extremely bad, he corrected their translations, and often substituted his own version, which is a model of purity and elegance. The Arabic he wrote was remarkable for a clear, precise, and harmonious style, of which that language had been thought incapable; and which proves that, should it ever be cultivated by a learned people, it will become one of the most copious and expressive in the world. After the death of Abd-allah, which happened about 1755, he was succeeded by his pupil, whose successors were the monks of the convent: they have continued to found letters and to print, but the business is at present on the decline, and seems likely to be soon entirely laid aside. The books have but little sale, except the Psalter, which is the classic

of the Christian children, and for which there is a continual demand. The expenses are considerable, as the paper comes from Europe, and the labour is very slow. A little art would remedy the first inconvenience, but the latter is radical. The Arabic characters requiring to be connected together, to join them well, and place them in a right line, requires an immense and minute attention. Besides this, as the combination of the letters varies, according as they occur at the beginning, in the middle, or at the end of a word, it is necessary to found a great number of double letters; by which means the cases being multiplied, can no longer be collected under the hand of a compositor; but he is obliged to run the whole length of a table eighteen feet long, and seek for his letters in nearly nine hundred divisions: hence a loss of time which will never allow Arabic presses to attain the perfection of ours. As for the inconsiderable sale of the books, this must be attributed to the bad choice they have made of them. Instead of giving versions of works of real utility, calculated to awaken a taste for the arts indiscriminately among all the Arabs, they have only translated mystical books peculiar to the Christians, which, by their misanthropic morality, are formed to excite a disgust for all science, and even for life itself."

Among the publications enumerated as having issued from the conventual press, we find the Psalms of David (*El Mazamir*), translated from the Greek; the Prophets (*El Onbouat*); the Gospel and the Epistles (*El Endjib oua el Rasaïel*); an Explanation of the Seven Penitential Psalms; a Contemplation for the Holy Week; and a few other practical treatises by Jesuit writers.* Among the manuscripts in the

* Some of these have, at least, good titles; e. g. *Mizan-el-Zaman*,—"The Balance of Time, or the Difference between Time and Eternity, by Father Nieremberg, Jesuit." *Abatil-*

library are mentioned, The Theology of St Thomas, 4 volumes folio; (the transcription of which cost 1250 livres;) The Sermons of St Chrysostom; The Garden of Monks, or the Life of the holy Fathers of the Desert; a treatise on Logic, translated from the Italian, by a Maronite; the Koran; The Ocean of the Arabic Language, and an abridgement of the same dictionary; Josephus (*Tarik el Yhoud, l' Yousefous*), a very incorrect Arabic translation; a small work on astronomy, according to the principles of Ptolemy; the work of Ebn-Sina (Avicenna) on Medicine; Theological Fragments on the various Sects of the World; two or three collections of tales and pleasant stories; a few works on grammar and rhetoric; and some others of no value.

From this library, the only one at that time known to exist, except that of Djezzar Pasha, an idea may be formed, remarks Volney, of the literature of all Syria. Among the original works, there is not a single one worthy of translation; and few of the monks could understand the greater part of them.

"The regulations and discipline of this religious house are somewhat singular. The rule of their order is that of St Basil, who is to the Oriental Christians, what St Benedict is to the Latins; only they have introduced certain modifications, which have been sanctioned by the Court of Rome. They are allowed to take the vows as early as the age of sixteen, it being an object with all monastic legislators, to capitivate the minds of their proselytes from the tenderest age, so as to mould them to their institutes. These vows are, as everywhere else, those of poverty, obedience, devotion, and chastity; but they are not more strictly

el-Aalam,—"Vanity of the World, by Didaco Stella, Jesuit." *Morched-el-Kati*,—"The Sinner's Guide, by Louis of Granada, Jesuit." "The Priest's Guide." "The Christian's Guide," &c

observed, it must be confessed, in Syria, than in Europe. The condition of the eastern monks is much harder than that of the monks of Europe, as will appear from the detail of their domestic life. Every day they spend seven hours in prayers at church, and no one is suffered to absent himself. They rise at four o'clock in the morning, go to bed at nine in the evening, and make only two meals, viz. at nine and five. They live perpetually on meagre diet, and hardly allow themselves animal food in the most critical disorders. Like the other Greeks, they have three lents a year, and a multitude of fasts, during which they neither eat eggs, nor milk, nor butter, nor even cheese. Almost the whole year they live on lentils and beans with oil, rice and butter, curds, olives, and a little salt fish. Their bread is a little coarse loaf, badly leavened, which serves two days, and is fresh made only once a week. With this food, they pretend to be less subject to maladies than the peasants; but it must be remarked, that they have all issues in their arms, and many of them are attacked by hernias, owing, as I imagine, to their immoderate use of oil. The lodging of each is a narrow cell, and his whole furniture consists in a mat, a mattress, and a blanket, but no sheets, for of these they have no need, as they sleep with their clothes on. Their clothing is a coarse cotton shirt, striped with blue, a pair of drawers, a waistcoat, and a surplice of coarse brown cloth, so stiff and thick, that it will stand upright without a fold. Contrary to the custom of the country, they wear their hair eight inches long, and instead of a hood, a cylinder of felt, ten inches high, like those of the Turkish cavalry. Every one of them, except the superior, the purveyor, and the vicar, exercises some trade either necessary or useful to the house: one is a weaver, and weaves the stuffs; another a tailor, and makes their clothes; a third a shoemaker, and makes their shoes; a fourth a

mason, and superintends their buildings. Two of them have the management of the kitchen, four work at the printing-press, four are employed in book-binding, and all assist at the bake-house on the day of making bread The expense of maintaining forty, or five and forty persons, of which the convent is composed, does not exceed the annual sum of twelve purses, or six hundred and twenty-five pounds; and from this must be deducted the expenses of their hospitality to all passengers, which of itself forms a considerable article. It is true, most of these passengers leave presents or alms, which make a part of the revenue of the house; the other part arises from the culture of the lands. They farm a considerable extent of ground, for which they pay four hundred piastres to two emirs: these lands were cleared out by the first monks themselves; but at present, they commit the culture of them to peasants, who pay them one half of all the produce. This produce consists of white and yellow silks, which are sold at Beirout, some corn, and wines,* which, for want of demand, are sent as presents to their bene-

* "These wines are of three sorts, the red, the white, and the yellow; the white, which are the most rare, are so bitter as to be disagreeable. The two others, on the contrary, are too sweet and sugary. This arises from their being boiled, which makes them resemble the boiled wines of Provence. The general custom of the country is, to reduce the must to two thirds of its quantity. It is improper for a common drink at meals, because it ferments in the stomach. In some places, however, they do not boil the red, which then acquires a quality almost equal to that of Bordeaux. The yellow wine is much esteemed among our merchants, under the name of *Golden Wine* (*Vin d'or*), which has been given it from its colour. The most esteemed is produced from the hill sides of the Zouk, or the village of Masbeh near Antoura. It is not necessary to heat it, but it is too sugary. Such are the wines of Lebanon, so highly extolled by Grecian and Roman epicures. The Europeans may try them, and see how far they agree with the ancients in opinion: but they should observe, that the passage by sea ferments boiled wines a second

factors, or consumed in the house. Formerly, the monks abstained from drinking wine; but they have gradually relaxed from their primitive austerity: they have also begun to allow the use of tobacco and coffee, notwithstanding the remonstrances of the older monks.

"The same regulations are observed in all the houses of the order, which, as I have already said, amount to twelve. The whole number of monks is estimated at one hundred and fifty. To these must be added, five nunneries, which are dependent on them. The first superiors who founded them, thought they had performed a good work; but the order now regret their having been instituted, because nuns in a Turkish country are very dangerous, and besides, they spend more than they bring in. But they dare not abolish them, because the nuns are connected with the wealthiest merchants of Aleppo, Damascus, and Cairo, who, for a stipulated sum get rid of their daughters, by placing them in these convents. The merchants, likewise, bestow on them considerable alms. Several of them give a hundred pistols yearly, and even as high as three thousand livres, (125*l.*) without requiring any other interest than their prayers to God, that would preserve them from the rapacity of the pashas. But, as they imprudently attract their notice, by the extreme luxury of their dress and furniture, neither their presents nor the prayers of the monks, can save them from extortion. Not long since, one of these

time, and bursts the casks. It is probable, that the inhabitants of Lebanon have made no change in their ancient method of making wines, or in the culture of their vines. They are disposed on poles of six or eight feet high: they are not pruned, as in France, which certainly must greatly injure both the quantity and quality of the crop. The vintage begins about the end of September. The convent of Mar-hanna makes about one hundred and fifty earthen jars, containing about one hundred and ten pints each: the price current in the country is about seven or eight sols (four-pence), the French pint."

merchants ventured to build a house at Damascus, which cost him upwards of one hundred and twenty thousand livres (5,000*l.*) The pasha observed it, and presently gave the owner to understand, he had a curiosity to see his new house, and would pay him a visit, and take a dish of coffee with him. Now, as the pasha, might have been so delighted with it, as not to have quitted it again, it became necessary to avoid his politeness, by making him a present of thirty thousand livres, (7,500*l.*)

"Next to Mar-Hanna, the most remarkable convent is that of Deir Mikhalis, or St Saviour's. It is situated three hours' journey to the north-east of Saide. The monks had collected there a considerable number of printed Arabic books and manuscripts; but when Djezzar carried the war into these districts, his soldiers pillaged the house, and dispersed all the books."

We have now entered on the country of the Druses, the convent of Mar-Hanna being within their territory, about three quarters of an hour south-east of the point where the Ghadiry falls into the sea. The Emir Beshir has had a new road made the greater part of the way up to Deir-el-Kamar from the plain of Beirout, to facilitate the communication between his capital and the provinces of Kesrouan and Djebail. Captain Light, who visited the Emir in the year 1814, was struck, on entering the mountain territory, with the observable difference in the air and manner of the natives from the inhabitants of the coast. "On ascending the mountain, houses, convents, and hamlets everywhere presented themselves: the road, though steep, was not bad. Neat caravanserais, where coffee and fruit were sold, invited the passenger to repose under the shade of some full-branched tree. The peasants had an air of kindness mixed with independence, that bespoke the absence of oppression. Having advanced for about two hours, we refreshed

at a well called *Ain-el-Sabr*,* where a cottage served as an inn, whose owner offered refreshments to us. We took coffee, fruit, eggs, cheese, and *becca ficas*, i. e. ortolans, under the shade of a wide-spreading Sindian tree. A cup of coffee was thrown at my feet as a token of respect by the keeper of the inn, for which an additional present was expected in return. We again proceeded up the mountain, striking off to the south-west, by the side of a range of hills, abounding with myrtle in full bloom, that spread their fragrance round, through plantations of olives, mulberry, and sycamore, to which were attached vines, twining themselves round the branches, or hanging in festoons, as in the Florentine states of Italy. We passed the villages *Ain-el-Anb*,† and *Ain-el-Anoob*,‡ where the peasantry seemed fully occupied. We then descended into a valley, by a bad and almost impassable road, formed into deep steps by the rains, and the constant passage of mules and travellers. The scene was for a short time barren, and even trees were distant from us; we, however, arrived at cultivation on coming to a second range of hills, which we crossed through

* The same, apparently, that Burckhardt calls *Ayn Besaba*, "a fine spring with a basin shaded by some oak-trees." He makes it four hours from El Mellaha on the coast.

† "*Ayn Aanab*," remarkable, says Burckhardt, for a number of palm-trees growing here at a considerable elevation above the sea. The mountain here is full of springs, some of which form pretty cascades. On the front of a small building erected over the spring in this village, he observed on both sides, two figures cut upon the wall, with open mouths, and chained by the neck; whether meant for lions or calves, he could not satisfy himself. Aanab is the hereditary seat of the family of Ibn Hamdan, who are chiefs of the Druses in the Haouran.

‡ "*Ayn Aanoub*," an hour from Ayn Aanab. (Burckhardt.) "A little above it, the road descends into the deep valley in which the Nahr-el-Kadhi flows,"—the same as the Damour. Djesser-el-Kadhi is an hour from Ayn Aanoub.

thickets of myrtle, woods of fir, walnut-trees, carob-trees, and Turkish oak, or Sindian; and descended to the source of the river Damour, whose course is to be traced, through a deep romantic ravine, into the plain of Seida, whence it flows winding into the sea to the north of the town. We crossed by a stone bridge over this river, which rushed through a rocky bed in a rapid stream, and ascended again a high range of mountains, from whose summit there is a grand and extensive view of the coast of Syria and the Mediterranean."

The road, after crossing the bridge over the Damour, immediately ascends to the village Kefer-nouta, on the north side of the river, where it turns round the side of the mountain to Deir-el-Kamar, distant seven hours and a quarter from El Mellaha.

This little metropolis of the principality is situated on the declivity of the mountain, at the head of a narrow valley descending towards the sea. It is stated by Burckhardt to be inhabited by about 900 Maronite, 300 Druse, and fifteen or twenty Turkish families, who cultivate the mulberry and the vine, and manufacture all the articles of dress worn by the mountaineers. They are particularly skilful in working the rich abbas, or silk gowns, interwoven with gold and silver, which are worn by the principal Druse sheikhs, and which are sold as high as 800 piastres a piece. Captain Light states the supposed number of inhabitants at 5000. "I traversed," he says, "the unpaved streets of a long straggling town, which had much the appearance of a second-rate Italian *borgo* in the mountains. It had suffered greatly from the invasion of Djezzar. I was attracted by observing about twenty silk-looms at work in one of the squares of the town, whose mechanism was of the simplest kind; but each enabled one man to furnish a piece of silk large enough for two Turkish vests in two days. I fancied much industry, and

certainly saw there less of the misery of other Turkish towns. My appearance in uniform, of course attracted crowds of people, and it was in vain to try to avoid them; there was a respect, however, shewn to the stranger, not often manifested in the East. The buildings did not excite my desire to draw them; there was no scenery. I was content to yield to the curiosity of the crowd, and answered their questions to the best of my abilities. I endeavoured to persuade the women to allow me to sketch their figures: they were alarmed at the idea of enchantment; and even the men fled from fear, when they saw me use my pencil."

Captain Light slept at the Maronite convent. The monks, six in number, were still up when he arrived; it was late: their convent would have contained, he says, many more. "I fared ill in a place where meat was never eaten: a couple of eggs and some bad bread and cheese, were a poor supply of supper after my long ride. I had, however, a good bed, and that sort of welcome which is given where a handsome return is expected. The monks spoke only Arabic; and, like many other Levantines I had met with, would take the trouble to understand me only when their interest was concerned. They talked much of their poverty, which certainly did not take away from their healthy appearance. My bed consisted of a mattress laid on the ground, covered with a thin cotton of the manufacture of the country, over which was a silken coverlet, stuffed with wool, and lined with the same sort of cotton, that served as an upper sheet: I was surprised to find it clean. I slept comfortably; rose early, and enjoyed the morning air in the balcony of the convent, which overlooks the gardens of the town and the opposite side of the valley. The cultivation here, as elsewhere in the mountainous parts I had passed, was on the acclivities, terraced up by walls to prevent the soil from being

washed away. Mulberry and olive are the principal trees; but the produce seemed scanty."

Burckhardt says: "The town seems to be tolerably well built, and has large bazars. The tombs of the Christians deserve notice. Every family has a stone building, about forty feet square, in which they place their dead, the entrance being always walled up after each deposite. This mode of interment is peculiar to Deir-el Kamar, and arose probably from the difficulty of excavating graves in the rocky soil on which it is built. The tombs of the richer Christian families have a small *kubbe* (cupola) on their summit. The name of this town, signifying *the Monastery of the Moon*, originates in a convent which formerly stood here, dedicated to the Virgin, who is generally represented in Syria with the moon beneath her feet The Emir Beshir has a serai or palace here,—a low building, in the Italian taste;* but his residence is at Beteddein, on the other side of the valley, about an hour and a half distant. Almost all the villages in this neighbourhood have Syriac names.

The road to Beteddein winds down into the valley, and then ascends the other side, without much variety. Captain Light had opened his umbrella, to shade himself from the noontide rays of a Syrian sun. A Druse peasant who passed him, seemed surprised at this precaution, and in a voice of contempt exclaimed, "The shade is for women, not for men." The Captain shut up his umbrella till his plain-spoken friend had got out of sight.

The new palace is a very costly edifice,—an at-

* Volney described it, in 1785, as a large ill-built house, going to ruin. The town, too, he pronounces to be ill-built and very dirty. The population he states to consist of Greek Catholics and schismatics, Maronites and Druses, to the number of from 1500 to 1800 souls. Either the state of things is much altered, or the learned Frenchman's account would seem to be very incorrect.

tempt at Italian architecture: it was building when Burckhardt was there in 1812. He describes it as a large quadrangle, on one side of which are the Emir's apartments and his harem, with a private courtyard; two other sides contain small apartments for his people, and the fourth is open towards the valley and Deir-el-Kamar, commanding a distant view of the sea. The top of the hill on which it stands, has been levelled, Captain Light states, to form the area. In the centre of the quadrangle is a fountain, to which water is conducted by an aqueduct, from a source three hours, or nearly twenty miles, distant; it is conveyed by pipes to different parts of the edifice. The expense must have been very considerable. Under the west side are the stables, where the Emir had about fifty horses. Beneath the walls of the square are terraced gardens, which, in 1814, were still in an unfinished state. The Emir has had time enough since then to complete them. The character and appearance of the Emir have already been described; but the Captain's account of his interview with his Highness is too picturesque to be omitted.

"My arrival at Beteddein was announced to the Emir; and after a long delay, which I passed among the officers, whose richness of apparel attracted my attention, I was admitted into his presence. My two companions followed as attendants: an officer of the Emir led the way. The room in which the Emir received me, was a spacious oblong, divided into two compartments by a passage of five or six feet wide, paved with marble, and sunk about a foot from the level of the rest of the room. The door opened on this passage; a window closed it. In the centre rose a fountain of marble, into which water gently flowed from a small aperture in the upper part. Both ends of the room were matted: broad cushions, covered with blue cloth, raised above the ground about the height of common chairs, surrounded the sides of the

left compartment of the room, in which sat the Emir. The other was hung round with the richest Cashmeer shawls, in folding drapery, which crossed and occupied the whole breadth of that part of the room. To complete this specimen of Eastern magnificence, which brought the Arabian Nights to my remembrance, the walls of the apartment were adorned with Arabic inscriptions taken from the Scriptures and the Koran, written in a large and beautiful gilded character, embossed, and in full relief, and enclosed in pannels of various sizes, but not without attention to arrangement. Every ornament was finished in a manner I did not expect to see in an Eastern palace.

"The Emir sat alone on one side of the room; his officer stood mute in the centre passage; my attendants kissed his hand, and remained standing near the door. I was received by the Emir with a gentle inclination of the head, and was desired to seat myself on the opposite side, which I did in the European manner. The first ceremonies being over, and pipes and coffee having been introduced, I desired one of my companions to state, that the object of my visit was merely of ceremony and respect to the Emir, whose name was familiar to most Englishmen; that having travelled through Syria for information, I would not lose the opportunity of presenting myself to the sovereign of so rich and industrious a part of the East, who, I understood, was not averse from receiving the visits of travellers. In reply, I was welcomed to Deir-el-Kamar, and offered a palace and subsistence, as long as I chose to remain there.

"On quitting the presence of the Emir, I was joined by a priest, who wore the European dress, and who was confessor to the Emir; an intelligent man, who had been bred up in Italy, and seemed biassed in favour of all the changes that had taken place under the dominion of Bonaparte. From conversation with this priest, I was confirmed in the reports relative

to his designs upon Acre, and of the consequences that would have ensued to the Turks from the capture of that town; and I could plainly perceive that French influence prevailed at Beteddein. The Emir was described as a man of mild disposition, continent, and inclined to domestic life: he drank no wine, ate but one meal, taken at mid-day, smoked as much as most Eastern people, and drank coffee in the same proportion. His employment was chiefly in improving his palace, built from his own plan. His wife was alive: she sometimes made her appearance in the costume of the country, adorned with a golden horn on her head, enriched with precious stones, instead of the ordinary one of the other women of the mountain.

"The Maronite intendant took me into the south-west pavilion, considered as a *chef-d'œuvre*: its floor is of inlaid marble, with a fountain in the centre; the walls are inlaid with ivory and gilding, ornamented with Arabic inscriptions, of the same sort as those in the state apartment."*

The palace at Deir-el-Kamar, where our traveller slept, is decorated in a different style. Mats and pier glasses, with remains of gilding and painting, compose its furniture and ornaments. It is uninhabited, being appropriated for the reception of such strangers as the Emir may choose to honour.

The country of the Druses is divided into districts, each of which has some distinguishing feature. 1. *El Matein* (*Metten* or *Matne*), on the north, is the most rocky, and contains rich iron mines. In this district are found Druses, Maronites, and Mahommedans. The convent of Mar-Hanna-Shouair is in this district, as well as two Maronite convents. It takes its name from the town of the same name, and is the residence

* Travels in Egypt, Nubia, &c. By Henry Light, Captain of the Royal Artillery. 4to. 1818. Pp. 219—233.

of the principal emir families. 2. *El Gharb*,* a large district, in which there are fine forests of pines. It is the residence of several sheikhs; the principal family is that of Beit Telhouk, under whose protection the Greeks have a convent: the Maronites have two convents under the protection of Beit Shehab. Burckhardt seems to divide this district into *El Gharb-el-Fokany* and *El Gharb-el-Tahtany*. 3. *El Sahel*, or the flat country adjoining the sea: this is rich in mulberry-trees and vines. This district is not mentioned by either Niebuhr or Burckhardt among those belonging to the Druse country, and probably is considered as belonging to the Pasha. 4. *El Shouf*, in which Deir-el-Kamar, the capital, is situated. It contains the largest number of akkals, and produces the finest silks. In this district or province is the village of El Machtara, or Mokhtar, the residence of the Shiekh Beshir. Many of the Djonbelat family reside here, and the inhabitants are chiefly Druses; but there are some Maronite convents. 5. *El Tefah*, the apple district: this lies on the south, and half of it belongs to the Pasha. It borders on the country of the Motoualies. 6. *El Shakif*, where is grown the best tobacco.† (This district is not named by either Burckhardt or Niebuhr.) 7. *El Djoord*,‡ the highest and coldest region, to which the shepherds retire in summer with their flocks. The principal family is Beit Abd-el-Melek. To these seven divisions, which are all that Volney mentions, must be added, 8. The *Kesrouan*. Niebuhr specifies others, which may pos-

* El Gharbi, according to Burckhardt, means *western*.

† There is not much tobacco cultivated, Niebuhr says: in the Druse country: much more and much better is found in the neighbouring territories of the Nassairies and Motoualies, and near Latakia. Burckhardt speaks of the tobacco of Deir-el-Akmar, which borders on the Motoualies, as the finest in Syria.

‡ *Djurd*, in the northern Arabic dialect, Burckhardt says, means "rocky mountain."

sibly be included in Volney's division; viz. 9. *El Arkub*, or *Aarkoub*, the same as *Ard Barouk;* so called from the principal town, belonging to the family of Aemad, or the Yezdeky. It lies between Deir-el-Camar and Zahle. 10. *Aklin Dsjezzin*, or *El Djessein*, one half of which, Burckhardt says, belongs to the Porte. It was *in* a cavern near the village which gives name to this district, that Fakr-el-d.n was besieged by the Turks after the death of his son. 11. *El Shahar* or *Shehhar*, a small district, in which is the village Kafer-metta: the principal family is that of Mehy-el-Dein. 12. *Aklin-el-Sharub*, or *El Kharroub*, a large district between Dier-el Kamar and Sidon, in which are found Druses, Christians, and Mahommedans. It abounds with exquisite fruit, and large olive plantations; and contains the villages Berdja, Shahim, Ain Mesbud, and Ainut. Deir Mikaylis, the residence of the Greek Catholic patriarch, is in this district, which is three hours to the N.E. of Saide. 13. *El Solima.* In this district are a Greek convent, and two Maronite convents; the town is the residence of the Emir of the Beit Billama. 14. *El Erras*, a small territory attaching to the village of that name, the residence of a Druse emir. 15. *El Brumana*, the same: this territory contains two Maronite convents. 16. *El Kata*; a considerable district near Kesrouan, inhabited almost exclusively by Maronites: in this district is made the best wine. 17. *El Beskinta*, inhabited only by Christians: the town contains five little churches, and near it is a Maronite convent. 18. *El Hammana.* A village of nearly the same name, *Hammara*, is situated in the Bekaa. 19. *El Shebanie.* 20. *El Andara*, a large district, governed by several sheikhs — perhaps Andjar, near the Anti-Libanus, on the eastern side of the Bekaa. Burckhardt mentions two others: 21. *El Shomar*, "belonging, for the greater part, to the Pashal;" and, 22. *El Menaszef*, under Sheikh Solieman, of

the family of Abou Neked.—Some of these subdivisions have, probably, little claim to the denomination of districts, being only petty territories belonging to the respective sheikhs; but we have given the whole, that future travellers may have it in their power to reduce them to the proper division.*

ROUTE FROM DEIR-EL-KAMAR TO DAMASCUS.

From Beteddein, there is a route described by Burckhardt to Damascus. Half an hour from Beteddein is the village Ain-el-Maszer, with a spring and many large walnut-trees; at one hour, the village Kefer-nebra, belonging to one of the principal sheikhs of the Yezdeky. The road lies along the mountain, gradually ascending, through the district of Barouk. At one hour and a quarter are the villages Upper and Lower Beteloun; half an hour further, Barouk and Ferideis: these villages are the principal settlements of the Yezdeky. They are seated on the wild banks of the torrent Barouk, whose source is about one hour and a half distant. The road now ascends the steep side of the higher region of the mountain, which here bears the name of Djebel Barouk. Burckhardt crossed it, Mar. 21. The summit was at that time covered with snow, and a thick fog rested upon it. He was a hour and a half in ascending. "Had it not been," he says, 'for the footsteps of a man who had passed a few hours before us, we should not have been able to find our way. We several times sank up to our waists in the snow; and, on reaching the top, we lost the footsteps. Discovering a small rivulet running beneath the snow, I took it as our guide; and although the Druse was in despair, and insisted on returning, I pushed on, and after many

* See Volney, Voyage en Syrie, tom. ii. p. 173. Neibuhr, Voyage en Arabie, tom. ii. 4to., p. 367. Burckhardt's Syria, p. 204.

falls, reached the Bekaa, at the end of two hours from the summit: I suppose the straight road to be not more than an hour and a quarter. The rivulet by which we descended is called *wady Dhobbye*. Small caravans from Deir-el-Kamar to Damascus pass the mountain, even in winter; but to prevent the sharp hoofs of the mules from sinking deep into the snow, the muleteers are accustomed, in the difficult places, to spread carpets before them as they pass."

From the foot of the mountain, it took an hour to reach the bridge over the *Liettani*, where the Emir Beshir has built a khan for the accomodation of travellers. Twenty minutes further is Djob Djennein, one of the principal villages in the Bekaa, situated on the declivity of the Anti-Libanus, where that mountain begins to form part of Djebel-el-Sheikh: the valley here takes a more westerly course. Crossing the plain obliquely, leaving Djob Djennein on the right, in thirty-five minutes Burckhardt reached Kamel-el-Louz, behind which are many ancient caves in the rocky mountain; in three quarters of an hour he reached the foot of the Anti-Libanus. After a short ascent, the road lies through a narrow plain; then up another wady, in the midst of which is the village Ayty, where there is a fine spring, and a khan, built by the proprietor Sheikh Hassan, a rich Druse, brother of Sheikh Beshir. It is two hours distant from Djob Djennein. The inhabitants manufacture coarse earthen-ware for Damascus. At the end of two hours and three quarters, our traveller reached the summit of Anti-Libanus; in another hour he descended to a fine plain watered by the *wady Halloue*, and, following its course, came in two hours more to Khan Doumas. At six hours from Djob Djennein, he reached the high uneven plain between Anti-Libanus and the chain of hills which commence near Katana: it is called Szakhret-el-Sham. In another hour and a half, the ruined Khan Meylesoun.

In another hour, he descended from the Szakhret into the plain of Damascus, and entered the city at the end of nine hours and three quarters from Djob Djennein. The distance from that place is generally reckoned fourteen hours, and is made a two days' journey by the caravans. Our traveller was well mounted.

The hollow country, or long plain, lying between Libanus and Anti-Libanus, is generally supposed to be the ancient Cœlo-Syria Proper, although some of the old geographers include under that name a considerable tract eastward of Anti-Libanus, comprising the plain of Damascus, and part of the Haouran and Perea. The Anti-Libanus, after running in a direction N.E. and S.W., branches out, below the meridian of Damascus, towards the west, and about El Heimte, loses itself in the mountains comprised under the name of Djebel-el-Sheikh.* The summit of this mountain, which, according to Burckhardt, bears west of Damascus, is considered as the highest in Syria, and is always covered with snow. Abulfeda, the Arabian geographer, says, that, south of Damascus, Libanus should be cut *Gahel Eltalg*, or *the snowy mount ;* its common name in Chaldee. This mountain belongs to the district of the Druse Emir commanding at Rasheia, and one hour and a half from El Heimte, whose territory extends over twenty villages. The Druses in this district affect to adhere strictly to Islamism. Southward of the district of Rasheia, is that of Hasbeia, the Emir of which is dependent both on the Emir Beshir and the Pasha of Damascus. These territories yield silk, oil, and

* Burckhardt calls Djebel-el-Sheikh, in one place, the mountains of Hasbeia. At five hours N. of Lake Houle, this chain divides into two branches: the western, further to the south, takes the name of Djebel Szaffad; the eastern joins the Djebel Heish and its continuations towards Banias.

bitumen: they are but little known to Europeans,* and our maps are very defective. In this direction, there are many ancient sites and remains. About two hours from Hasbeia, in the mountain east of the road to Banias, is the village Hereibe, where stands a ruined temple quite insulated: it is twenty paces in length and thirteen in breadth; the entrance is towards the west, and it had a vestibule with two columns. On each side of the entrance are two niches, one above the other: the upper one has small pilasters; the lower one is ornamented at the top with a shell, like the niches in the temple at Baalbec. The doorway, which has no decoration whatever, opens into a room ten paces square, in which no columns or sculpture or ornaments are visible: three of the walls only are standing. At the back of this chamber is a smaller one, four paces and a half in breadth by ten in length, in one corner of which is a ruined staircase leading to the top of the building: in this smaller room are four pilasters in the four angles. Under the large room are two spacious vaults. On the outside of the temple, at the east corners, are badly-wrought pilasters of the Ionic order. The roof has fallen in, and fills up the interior. The stone employed is of the same quality as that used at Heusn Nieha and Baalbec.†

Between Banias and Damascus, Burckhardt was informed of several ruined sites, whose names he has given.‡ This route crosses Djebel Heish, which was stated to abound in tigers (*nimoura*)—ounces?), bears, wolves, wild boars, and stags. In parts, it is over-

* See Modern Traveller. Palestine, pp. 324—327.

† Burckhardt's Travels in Syria, p. 35.

‡ "The ruins of Dara, Bokatha, Bassisa, Alouba, Afkerduova, Hauratha, (this was described as being of great extent,) Enzouby, Hauarit Kleile, Emteile, Mesherefe, Zar, Katloube in the Wady Asal, Kseire, Kafoua, and Beit-el-Berek."—*Ibid*, p. 45.

grown with oaks, and affords good pasturage; on which account it is visited during summer by tribes of fellahs, who make cheese for the Damascus market.

The plain between Libanus and Anti-Libanus is divided, according to Burckhardt, into the Bekaa and the territory of Baalbec. It may be questioned, however, whether Baalbec is not the same word as Bekaa, with the mere adjunct common to several of the Syrian cities, as Baal-Berith, Baal-Gad, Baal-Hermon, &c.* The word Bekaa signifies in Hebrew a mulberry-tree,† and the plain may very possibly derive its name from that tree, which forms so considerable a part of the wealth of the natives. The two territories of the Bekaa and Belled Baalbec are divided only by the nahr Berdoun near Zahil; and the whole is included within the pashalic of Damascus. The Bekaa is principally inhabited by Turks; one fifth, perhaps, Burckhardt thinks, may be Greek Catholics; there are no Motoualies. "The land is somewhat better cultivated than that of Belled Baalbec, but five-sixths of the soil are left in pasture for the Arabs. The fellahs (peasant cultivators) are ruined by the exorbitant demands of the proprietors of the soil, who are, for the greater part, noble families of Damascus or of the Druse mountains. The usual produce of the harvest is tenfold, and in fruitful years it is often twentyfold."‡

The territory of Baalbec comprises, on either side, the mountains up to their summits. In the plain, it extends northward as far as El Kaa, twelve hours from Baalbec, and fourteen from Homs, where the

* Pococke, however, supposes it to be a corruption of *Baalbeit*, the house of Baal.

† See Psalm lxxxiv. 6. margin.

‡ For a list of the villages in the Bekaa, see Burckhardt, pp. 31 and 207. Djob Djennein is one of the principal. For those laying between Zahle and Baalbec, see ibid, p. 10.

Anti-Libanus terminates, taking an easterly direction, and the valley opens into a wider plain. This whole district is abundantly watered by rivulets, almost every village having its spring: the greater part join the Liettani, whose source is between Zahle and Baalbec, about two hours from the latter, near a hill called Tel Hushben. The soil is very fertile, but uncultivated. "Even so late as twelve years ago," says Burckhardt in 1810, "the plain and a part of the mountain, to the distance of a league and a half round the town, were covered with grape plantations: the oppressions of the governors and their satellites have destroyed them, and the inhabitants of Baalbec, instead of eating their own grapes, which were renowned for their superior flavour, are obliged to import them from Fursul and Zahle."

The government of Baalbec has for many years been in the hands of the head family of the Motoualies, Beit Harfush, or Harfouche. We have already had frequent occasion to mention this sect, and this seems the proper place to introduce their history.

THE MOTOUALIES

Are supposed to be ancient Syrians, although, as a distinct sect, their name does not occur before the eighteenth century.* They are distinguished from the other inhabitants of Syria by being Mahommedans of the Shi-ite sect, that is, followers of Ali, which is the dominant one in Persia, while the Turks are Sunnites, or adherents of Omar and Moaouia. This distinction, founded on the schism which broke out in the Mahommedan Church in the year 36 of the Hegira, respecting the caliphate or prophetical succession, is the source of an implacable animosity between

* Pococke and La Roque call them Amedean Arabs, and Korte, Samojedes.

the two parties. The followers of Omar, who consider themselves as the only orthodox Moslems, assume the name of Sunnites, which is said to have that meaning, and call their opponents Shi-ites, or sectaries. The word Motouali has the same signification,—*sectaries of Ali*. The Shi-ites call themselves *Adli-ites*, or *justice-ites*, on account of certain tenets respecting the justice of God, which they hold in opposition to the Sunnite creed. Moreover, they curse Omar and Moaouia as usurpers and rebels, and honour Ali and Hossein as saints and martyrs; they commence their ablutions from the wrist downwards, instead of beginning from the tip of the finger, like the Turks. Like the Persians, they neither eat nor drink with persons of any other religion, and will not use a plate or vessel out of which a stranger has eaten, till it has been thoroughly purified; they even consider themselves as polluted, if a stranger touches their clothes. Being, however, under the dominion of the Turks, the Motoualies cannot always venture to treat the Sunnites, with all this contempt. They are sometimes obliged, indeed, to pretend to be Sunnites themselves. In general, neither Turks nor Christians like to dwell among them; and the Maronites who are engaged as secretaries by their sheikhs, rarely stay many years in their service.

"Before the middle of the seventeenth century, they were only in possession of Baalbec, their chief station, and of some cantons of the Anti-Libanus, from which they are supposed to have originally proceeded. At this period, we find them under a like government with the Druses, that is, under a number of sheikhs, with one principal chief, of the family of Harfoush. After the year 1750, they established themselves among the heights of Bekaa, and got footing in Lebanon, where they obtained lands belonging to the Maronites, almost as far as Beshirai. They even incommoded them so much by their ra-

vages, as to oblige the Emir Yousef to attack them with open force, and expel them; but, on the other side, they advanced along the river, even to the neighbourhood of Soor (Tyre). In this situation, Sheikh Daher had the address, in 1760, to attach them to his party. The pashas of Seide and Damascus claimed tributes, which they had neglected paying, and complained of several robberies committed on their subjects by the Motoualies; they were desirous of chastising them, but this vengeance was neither certain nor easy. Daher interposed, and, by becoming security for the tribute, and promising to prevent any depredations, acquired allies who were able, as it is said, to arm 10,000 horsemen, all resolute and formidable troops. Shortly after, they took possession of Soor, and made this village their principal sea-port. In 1771, they were of great service to Ali Bey and Daher, against the Turks. But Emir Yousef, having, in their absence, armed the Druses, ravaged their country. He was besieging the castle of Djezin, when the Motoualies, returning from Damascus, received intelligence of this invasion. At the relation of the barbarities committed by the Druses, an advanced corps, of only 500 men, were so enraged, that they immediately rushed forward against the enemy, determined to perish in taking vengeance. But the surprise and confusion they occasioned, and the discord which reigned between the two factions of Mansour and Yousef, so much favoured this desperate attack, that the whole army, consisting of 25,000 men, was completely overthrown.

"In the following year, the affairs of Daher taking a favourable turn, the zeal of the Motoualies cooled towards him, and they finally abandoned him in the catastrophe in which he lost his life. But they have suffered for their imprudence, under the administration of the pasha who succeeded him. Since the year 1777, Djezzar, master of Acre and Seide, has inces-

santly laboured to destroy them. His persecution forced them, in 1784, to a reconciliation with the Druses, and to enter into an alliance with the Emir Yousef. Though reduced to less than 700 armed men, they did more in that campaign than 15 or 20,000 Druses and Maronites, assembled at Dair-el-Kamar. They alone took the strong fortress of Mar-Djebba, and put to the sword fifty or sixty Arnauts,* who defended it. But the misunderstanding which prevailed among the chiefs of the Druses having rendered abortive all their operations, the pasha obtained possession of the whole valley and the city of Baalbec itself. At this period, not more than 500 families of the Motoualies remained, who took refuge in Anti-Lebanon, and the Lebanon of the Maronites; and, driven as they now are from their native soil, it is probable they will soon be totally annihilated, and even their very name become extinct."

Niebuhr states, that at Belled Beshirai, there were, in his time, seven or eight sheikhs of the family of Nasif, who paid tribute to the Pasha of Sidon. There are also, he adds, some Motouali sheikhs of the family of El Kuanza, who command at Kirrenie and at Hurmel, a town on the Orontes. Burckhardt states, that the Motoualies have more than 200 houses at Damascus, but that they conform there to the rites of the orthodox Mahommedans. The government of Baalbec has been, in later times, an object of contention between two brothers of the Harfoush family, Djahdjah and Sultan. "More than fifteen individuals of their own family have perished in these contests; and they have dispossessed each other by turns, according to the degree of friendship or enmity which the pashas of Damascus bore to the one or the other. During the reign of Yousef Pasha, Sultan was Emir.

* The name given by the Turks to the Macedonian and Epirot soldiers.

As soon as Solieman was in possession of Damascus, Sultan was obliged to flee; and, in August 1810, his brother Djahdjah returned to his seat, which he had already once occupied. He pays a certain annual sum to the Pasha, and extorts double its amount from the peasants. He resides at Baalbec, and keeps there about 200 Motouali horsemen, whom he equips and feeds out of his own purse. He is well remembered by several Europeans, especially English travellers, for his rapacity and inhospitable behaviour."

Lieutenant-Colonel Squire, who visited Baalbec in 1802, visited the Emir Djujar (Djahdjah), who was then in possession of the government, tributary to Mohammed Pasha. "As we gave him to understand that we had brought him a small present, (a piece of Lyons stuff,) which is extremely necessary to gain the good-will of these ignorant plunderers,* he received us," says Lieut-Col S., "in a very civil manner; told us we might go where we pleased, and remain at Baalbec as long as we wished." Accordingly, after pipes and coffee, they proceeded to visit the temple, attended by a minister of the Emir, and a troublesome suite of inhabitants. They afterwards paid a visit to the Governor's brother, "Emir Suldan," who had just built himself a small hut in the neighbourhood, constructed entirely of plank, "as a place of retirement in the event of an earthquake." He had a fine falcon in his apartment, and told his

* European travellers, however, are hardly justified in bestowing these hard names on the people whose territories they enter as aliens and intruders, merely because a present is expected, as a token of respect, to the chief, agreeably to the universal custom of the East. The charge of mercenary conduct is quite inapplicable. It is not so much the value of the present that makes it sought for, as the compliment; the withholding of which is deemed both an insult and an injury. The antiquity of the custom may be seen from Scripture. See 1 Sam. ix. 7, 1 Kings xiv. 3. 2 Kings viii. 8.

visitors that he was very fond of hawking; he was also a great sportsman. The party were afterwards told that they had met with more indulgence than any Franks who had ever visited Baalbec.

The magnificent ruins at Baalbec have been often described, by Maundrell, Volney, Pococke, Squire, Burckhardt, Irby and Mangles, and Richardson; not to speak of the splendid work by Wood and Dawkins, in which they are delineated. From these we shall endeavour to supply the best account that can be gathered from their united testimony.

BAALBEC.

The approach from the south is very imposing. In the plain, scarcely any trees are visible, but around Baalbec there is a variety,—the walnut, the willow, the poplar, and the ash; and the town is first descried, at the distance of a league and a half, behind a screen of foliage, over which appears a white line of domes and minarets. In an hour, the traveller reaches these trees, which are chiefly very fine walnut-trees; and presently, by a winding path which leads through indifferent gardens, he finds himself before the wall of the town.

The first object, however, which strikes the attention in approaching Baalbec from the Bekaa, is a temple in the plain, about half an hour's walk from the town, which has received from the natives the appellation of *Kubbet Duris*. It is not seen in approaching from Damascus, nor is it mentioned by Volney. It is thus described by Burckhardt. "It is an octagon building, supported by eight beautiful granite columns, which are all standing. They are of an order resembling the Doric: the capitals project very little over the shaft, which has no base. Over every two pillars lies one large stone forming the architrave, over which the cornice is still visible,

very little adorned with sculpture. The roof has fallen in. On the N.W. side, between two of the columns, is an insulated niche, of calcareous stone, projecting somewhat beyond the circumference of the octagon, and rising to about two feet below the roof. The granite of the columns is particularly beautiful; the feldspar and quartz being mixed with the hornblende in large masses. The red feldspar predominates. One of the columns is distinguished from the rest by its green quartz. We could not find any traces of inscriptions."

The "grand ruin," to which the place chiefly owes its celebrity, stands on the south-west side of the modern town, on the edge of the low ground, near the foot of the Anti-Libanus. It is encircled by the small stream which flows through the valley, called the Liettani. It is now a large, unwieldy mass of building, in the form of an irregular square, narrowed at the north end, and perforated by a number of arched vaults, which are, for the most part, obstructed with rubbish. The outer walls are very much shattered, and exhibit only the repairs of former walls, very badly executed. These outer walls have evidently been built at two separate periods. "The ancient structures," says Maundrell, "have been patched and pieced up with several other buildings, converting the whole into a castle, under which name it goes at this day. The adjectitious buildings are of no mean architecture, yet easily distinguishable from what is more ancient."

"Coming near these ruins," continues this accurate traveller, "the first thing you meet with is a little round pile of building, all of marble.* It is encircled

* "The first building that attracted our notice, was a beautiful small temple of an hexagonal figure: on the outside, four columns of the Corinthian order are yet standing, with niches between them for statues, the cornice very beautifully execut-

with columns of the Corinthian order, very beautiful, which support a cornice that runs all round the structure, of no ordinary state and beauty. This part of it that remains is at present in a very tottering condition, but yet the Greeks use it for a church: and 'twere well if the danger of its falling, which perpetually threatens, would excite those people to use a little more fervour in their prayers than they generally do; the Greeks being seemingly the most undevout and negligent at their Divine service, of any sort of people in the Christian world. From this ruin you come to a large, firm pile of building, which, though very lofty, and composed of huge square stones, yet I take to be part of the ajectitious work; for one sees in the inside some fragments of images in the walls and stones, with Roman letters upon them set the wrong way. In one stone we found graven DIVIS, and in another line, MOSC. Through this pile you pass in a stately arched walk or portico, one hundred and fifty paces long, which leads you to the temple.* The temple is an oblong square, in

ed. Since the introduction of Christianity, this elegant building had been used as a Greek church; but, about *forty years ago*, (1802,) having been very much shaken and injured by an earthquake, it is entirely ruined. This little chapel is about sixty yards S.E. of the grand temple."—Lieut-Colonel SQUIRE's *Travels, in Walpole.*

* "Near the entrance of the small temple, on the south side, is a complete square tower, built of the materials of the temple, and of exquisite workmanship; indeed, the whole building has been converted into a place of defence, and surrounded by high walls pierced with loop-holes; and in many places are machi-coulies. Under the grand temple are two vaulted subterraneous passages on each side, running E. and W., and connected, about twenty yards from the east entrance, by a similar passage running the breadth of the building: the first are about 370 feet in length, the connecting passage 200 feet; the arch is part of a circle, and twenty feet wide. On the soffit, or under part of these vaulted passages, are a few

breadth thirty-two yards, and in length sixty-four, of which eighteen were taken up by the Πρόναος or anti-temple, which is now tumbled down, the pillars being broken that sustained it. The body of the temple, which now stands, is encompassed with a noble portico, supported by pillars of the Corinthian order, measuring six feet and three inches in diameter, and about forty-five feet in height, consisting all of three stones a piece. The distance of the pillars from each other, and from the wall of the temple, is nine feet. Of these pillars there are fourteen on each side of the temple, and eight at the end, counting the corner pillars in both numbers. On the capitals of the pillars there runs all round a stately architrave and a cornice rarely carved. The portico is covered with large stones hollowed arch-wise, extending between the columns and the wall of the temple. In the centre of each stone is carved the figure of some one or other of the heathen gods or goddesses, or heroes. I remember, amongst the rest, a Ganymede, and the eagle flying away with him, so lively done, that it excellently represented the sense of that verse in Martial,

Illæsum timidis unguibus hæsit onus.

The gate of the temple is twenty-one feet wide; but how high, could not be measured, it being in part

heads sculptured in bas-relief: near one of which are these letters,

DIVISIO
MOSCHI

The workmanship of the buildings at Balbec is excellent: the stones are large, and so closely joined together without cement, that the blade of a knife could not be inserted between them: the stone itself, taken from the quarries S.W. of the town, is a very hard limestone, approaching the nature of marble. Many of the standing columns have been cut by the barbarous

filled up with rubbish. It is moulded and beautified all round with exquisite sculpture. On the nethermost side of the portal, is carved a Fame hovering over the head as you enter, and extending its wings two-thirds of the breadth of the gate; and on each side of the eagle is described a Fame, likewise upon the wing. The eagle carries in its pounces a caduceus, and in his beak the strings or ribbons coming from the ends of two festoons, whose other ends are held and supported on each side by the two Fames. The whole seemed to be a piece of admirable sculpture. The measure of the temple within, is forty yards in length, and twenty in breadth. In its walls all round are two rows of pilasters, one above the other; and between the pilasters are niches, which seem to have been designed for the reception of idols. Of these pilasters, there are eight in a row, on each side; and of the niches, nine.

"About eight yards' distance from the upper end of the temple, stands part of two fine channelled pillars, which seem to have made a partition in that place, and to have supported a canopy over the throne of the chief idol, whose station appears to have been in a large niche at this end. On that part of the partition which remains, are to be seen carvings in relievo, representing Neptune, tritons, fishes, sea-gods, Arion and his dolphin, and other marine figures. The covering of the whole fabric is totally broken down, but yet this I must say of the whole, as it now stands, that it strikes the mind with an air of greatness beyond any thing that I ever saw before, and is an eminent proof of the magnificence of the ancient architecture. About fifty yards distant from the temple, is a row of Corinthian pillars, very great and lofty;

inhabitants to their very centre, towards the bottom, for the sake of the iron which unites the pieces of which each column is composed."—*Ibid.*

with a most stately architrave and cornice at top. This speaks itself to have been part of some very august pile; but what one now sees of it, is but just enough to give a regret, that there should be no more of it remaining.* Here is another curiosity of this place, which a man had need be well assured of his credit before he ventures to relate, lest he should be thought to strain the privilege of a traveller too far. That which I mean is a large piece of the old wall, or Περίβολος, which encompassed all these structures last described. A wall made of such monstrous great stones, that the natives hereabouts (as it is usual in things of this strange nature) ascribe it to the architect of the devil. Three of the stones, which were larger than the rest, we took the pains to measure, and found them to extend sixty-one yards in length; one twenty-one, the other two each twenty yards. In deepness they were four yards each, and in breadth of the same dimension. These three stones lay in one and the same row, end to end. The rest of the wall was made also of great stones, but none, I think, so great as these. That which added to the wonder was, that these stones were lifted up into the wall, more than twenty feet from the ground."

* "I cannot help," says Capt Mangles, "making a few observations on one mass of ruins, the imposing grandeur of which particularly struck us: I allude to that remnant of a colonnade where there are six columns standing. The beauty and elegance of these pillars are surprising: their diameter is seven feet, and we estimated their altitude at between fifty and sixty feet, exclusive of the epistylia, which is twenty feet deep, and composed of immense blocks of stone, in two layers of ten feet each in depth. The whole of this is most elaborately ornamented with rich carved work in various devices. We imagined these pillars to be the remains of an avenue of twenty columns on each side, forming an approach to the temple. The space originally included by these pillars was 104 paces long by 58 broad."

Dr Richardson noticed in the south-west corner of the outer wall, stones nine and ten paces long, ten feet broad, and six feet thick. They are cut with the bevelled edge exactly like the cutting of the stones in the subterranean columns of the Haram Schereeff at Jerusalem, which Dr R. supposes to be of Jewish workmanship.* "Indeed," he adds, "the similarity of the workmanship struck me forcibly, and I am disposed to refer them both to the same people, and nearly to the same era. The stones are compact limestone, which is the common stone of the country; and the soil of age with which they are covered, compared with the other parts of the building, which are decidedly Roman, would warrant our referring them to the remote period of eight and twenty hundred years ago, (B.C. 1004,) the era of Solomon, King of Israel and Judah, who built Hamath and Tadmor in the desert. The second builders of this enormous pile have built upon the foundations of the former building, and, in order that the appearance of the whole might seem to be of one date, they have cut a new surface upon the old stones. This operation has not been completely finished, and some of the stones remain half cut exhibiting part of the old surface and part of the new, so that the different eras of the building are exemplified in the same stone." Dr Richardson measured two of the stones near the south-west corner in the south wall, and found one of them to be sixty-seven feet long by nearly fourteen feet in breadth, and nine feet thick: the other was sixty-four feet long, but he could not measure its breadth and thickness. There was a third stone, apparently of the same dimensions. These had been partly cut for a new surface, and partly not. Dr Pococke saw in the quarry about a half a mile from the town, a hewn

* See Modern Traveller. Palestine, p. 106.

stone, not detached from the rock,* of still larger

* "The walls are built of very large hewn stones, which are laid in such a manner as if they were designed to form the members of a basement. It is probable, they proposed to build such another wall to the south of the temple, and to have adorned the whole with a magnificent colonnade, or colossal statues of the gods of Heliopolis. But what is surprising, in the wall to the west of the temple, there are three stones near twenty feet above the ground, each of which is about sixty feet long; the largest of them is about sixty-two feet nine inches in length. On the north side, there are likewise seven very large stones, but not of so great a size. What I wanted in the measures of these stones as to their thickness and breadth, which is said to be about twelve feet, I presume I found pretty near in the quarry half a mile from the town, out of which the stones were doubtless taken. I saw there a stone hewn out, but the bottom of it was not separated from the rock, which measured sixty-eight feet in length, seventeen feet eight inches wide, and thirteen feet ten inches thick. The stones were probably conveyed to the walls on rollers through the city, the ground on the inside being levelled for that purpose; for though the wall is near thirty feet above the ground on the outside, it is notwithstanding on a level with the top of the wall within. The quarry in which this stone lies is very large, and the place is called St Elias. There are several little grots around it: they shew one where, they say, that prophet really was; though it is most probable that these grots were inhabited by the Greek monks or hermits of St Elias, now called the Carmelites by the Latin Church, and on this account the place may have its name. This quarry consists of a fine white stone, but somewhat brittle. There is a quarry of finer stone at a small hill a mile to the west of the city, which appears to have been much worked; and it is probable that they took the pillars and stones for the finest work from that place."—POCOCKE's *Travels*, book ii. chap. 6. Burckhardt describes these grots as "two small excavated tombs, with three niches in each for the dead;" the style of workmanship resembling those in the Turkman mountains to the north of Aleppo, towards Deir Samaan. In the hills behind this quarry, to the south-west of the town, he says, are several other tombs, excavated in the rock, but of larger dimensions. "In following the quarry towards the village of Duris, numerous natural caverns are met with in the calcareous rocks. I entered more than a dozen of them, but found no traces of art, except a few seats or steps rudely cut out. These caverns

dimensions. "They are, perhaps," continues Dr Richardson, "the most ponderous masses that human hands or human machinery ever moved into a wall, and here they are between twenty and thirty feet above the foundation. Indeed, I am not acquainted with any building, except the one under consideration, where we can find stones the half of the above dimensions, or even the fourth of it. The northern wall of Jerusalem, which, Josephus says, was built of stones thirty feet long, has long since been destroyed, and every stone broken to pieces. In the pyramids of Egypt we saw one or two stones eighteen feet long, and at Koom Ombos measured one of twenty-three feet; but these are but occasional blocks introduced for purposes of particular security. A whole wall, or a whole building, of nearly four hundred feet a-side, constructed of stones from thirty to sixty feet long, is something more than Cyclopean; the labours of Hercules were but a joke to this. However, I am not disposed to think that these immense blocks formed any part of the original wall; they do not harmonize with that which is around them, and the part which is below them, is the repaired, and not the original wall. Most probably they were intended for stone columns, to serve some ornamental purpose in the interior. The great disproportion of their length to their breadth and thickness, their being all in the same part of the wall, and there being none like them in any other part of the building, seem to authorise the supposition. The place which they occupy in the wall, is nearly on a level with the floor of the interior of the building, and hence they were edged into it by the repairer, who knew no better use for them. The northern part of this outside wall

serve at present as winter habitations for the Arabs who pasture their cattle in this district. The principal quarry was a full half hour to the southward of the town."

is more modern, and, in my opinion, Roman. The stones are much smaller, and it is vaulted below, to support the floor within. The southern part seems to be banked up with earth and stone, without arches. So much for the shell of this magnificent structure, which has evidently been a wall of defence to protect the precious structures within. These we approach over an arched bridge and many fragments of the ruined walls. The floor in the interior is raised by arches and embankments, between twenty and thirty feet above the level of the surrounding ground, and is completely covered with the ruins of ancient temples, which have been all of the Corinthian order of architecture, and built of a coarse species of marble. Many fragments of large-grained red granite lie scattered about in different places, and the whole interior of the walls is one continued series of architectural decoration, pilasters and cornices of the most minute workmanship succeeding each other; all round, there have been chapels and niches for setting up images, and places for the votaries to perform their devotions. Besides this preparation for the general rites of pagan idolatry, there are the remains of several temples for the rites of particular deities. One of these is seen from the road over a breach in the wall; it is peripteral and hypethral, and appears at one time to have been used as a Christian church; both columns and walls still remain. Of another temple there are only six columns, and of others merely the substructions. On the north side of the building there are several apartments, which were probably used for the accommodation of the hierarchy. The whole fitting up of the interior must have been extremely elegant, and bears evident marks of Roman workmanship, though I cannot assign any exact date either as to when it was reconstructed, or when it was overthrown. There is one large stone covered with an Arabic inscription, which might throw some light on

the subject; but I was unable to read it, and had not time to procure a person to read it for me."

"After surveying the extraordinary magnificence of the temple of Baalbec," remarks M. Volney, "one is with reason astonished that the Greek and Latin writers have scarcely spoken of it. Mr Wood, who has consulted them on this subject, has found no mention of it, except in a fragment of John of Antioch, which attributes the construction of the edifice to the Emperor Antoninus Pius. The inscriptions which still remain accord with this opinion, which would sufficiently account for the Corinthian order being employed, since that style of architecture was not much used till the third century of Rome. But the eagle sculptured on the soffit, is incorrectly adduced in confirmation of this opinion. If its crooked beak, its talons, and the caduceus which it holds, would lead us to conclude that it was meant for an eagle, the tuft upon its head, resembling that of some pigeons, proves that it is not the Roman eagle. Besides, the same bird is found in the temple of Palmyra, and must therefore be an Oriental eagle consecrated to the Sun, who was the divinity of both temples. The worship of the Sun existed at Baalbec from the most remote period of antiquity. A statue like that of Osiris, had been transported there from the Egyptian Heliopolis, and the ceremonies of the worship are described by Macrobius....We have no account of the ancient state of the city, but it may be presumed that its position, on the route from Tyre to Palmyra, would give it a share of the commerce of those wealthy capitals. Under the Romans, in the time of Augustus, it is referred to as a garrisoned place; and an inscription remains, which proves this to have been the fact, for the words in Greek letters, *Kenturia prima*, are still legible. A hundred and forty years after this period, Antoninus Pius built the present temple in the place of the more

ancient one, which had, no doubt, fallen to ruin. But when, in the reign of Constantine, the Christian religion had acquired the ascendancy, the modern temple was at first neglected, then converted into a church, of which there yet remains a wall that concealed the sanctuary of the idol. The church existed till the Saracen invasion: the Arabs probably envied the Christians so noble a possession. In the subsequent wars, it was converted into a place of defence. On the outer wall, on the pavilions, and at the angles, were built the battlements which are still to be seen; and from that period, the temple fell rapidly into decay." What, indeed, with earthquakes and the Turks, it is only a wonder that so much remains standing of this majestic pile.

The minutest description of these magnificent ruins is furnished by Dr Pococke. Speaking of the great temple, he says: "The several members of the columns and pedestals of the pilasters, both within and without, are carried all round the building, and the whole temple is built as on one solid basement. The ground is risen near to the top of this basement, both within and without, except on the south side without, where the basement is seen in all its proportions. The architecture of the sides within, and of the further end, is of two kinds, that of the main body of the temple being in one style; but the small pillars that support the pediments are only supposed: those places seem to have been designed for statues. I went down into the vaults under this part by the light of wax candles; they consist of two rooms. Going into the inner vault, I was startled to see a dead body lie in its clothes; the murder was committed about six months before by a Greek for the sake of his money, and the body was never removed. The entablatures of the temple, both within and without, are exceedingly rich; in the quarter-round of the cornice without, there are

spouts, carved with a lip and flowers that do not project; and the frieze is adorned with festoons, supported by heads of some animal. Nothing can be imagined more exquisite than the door-case to the temple; almost every member of it is adorned with the finest carvings of flowers and fruits; the frieze, particularly, with ears of corn, most beautifully executed. The top of the door-case consists of three stones; the middle stone is finely adorned with reliefs. Possibly, the eagle which is carved on the door-case might represent the Sun, to whom this temple was dedicated; the winged persons on each side of it may signify the Zephyrs, or air, which operates with it; and by the several other particulars may be figured, that the sun produces fruitful seasons and plenty. The caduceus which the eagle has in its claws, may be an emblem of commerce and riches, which are the consequence of this bounty of nature.

"This fine temple is deservedly admired as one of the most beautiful pieces of antiquity that remain; and yet it is a melancholy thing, to see how the barbarous people of these countries continually destroy such magnificent buildings, in order to make use of the stone. They privately chip the pillars, for the purpose of undermining them; and when they fall, the stones are so large, that they can carry away but very few of them. The pillars of the portico before the temple are ruined, except four at the south-east corner, and four of the pillars on the south side are fallen. There is likewise a wall built across the portico before the temple, insomuch that a great part of the beauty of it is destroyed; and yet the admiration of every one must be greatly raised, who has the least taste for architecture, and considers all the particular parts of it. It appears that the temple was converted into a church by the Christians.

"There is another piece of antiquity in Baalbec, near the famous temple, which has been taken very

little notice of by travellers. It seems to be part of a grand temple which was never finished; the entrance is very magnificent, consisting of two grand courts, encompassed with buildings. This temple, which seems to have been designed in a very fine taste, is sixty-eight paces north of the other, and extends further to the west, very near to the city walls. Several stones of these buildings are left rough, and others are only marked out to be hewn into bases, or other forms; which is a plain proof that this temple was never finished. As the other temple was dedicated to the Sun, so it is probable, this was erected in honour of all the gods of Heliopolis, from an inscription which I saw on one of the basements of the colonnade at the front of the entrance. (DIIS HEL. VI.) This temple stands on higher ground than the other, the bottom of its basement being nearly as high as the top of the other; the wall of the basement is left rough, and seems designed either to have been adorned with all the members of a pedestal, or to have been joined by some other building. It is twenty-seven feet above the ground on the side next to the old temple. There now remain but nine pillars, each consisting of only one stone; they support an entablature, which is very grand, but exactly of the same architecture as that of the other temple, except that, in the quarter-round of the cornice, lions' heads are cut, as spouts for the water. I measured the top of a base of one of the pillars, on which there was no column, and found it seven feet ten inches in diameter. They are eight feet and an inch apart, so that the inter-columniation is but little more than one diameter, of which I believe there are few instances; what is called the pycnostyle, which is a diameter and a half, being the least that is mentioned by the ancients. To the west of the nine pillars is the base of a tenth; and in a line from it, I saw the bases of pillars across, which shewed the end of the

colonnade; and by the measures, I imagine it consisted of ten pillars in breadth: some of the broken ones are still remaining on their bases. To the east of the nine pillars, I found that there were six more in the same row, so that there were in all sixteen in length, and I had reason to conclude that there were no more; so that this temple was nearly in the same proportion as the other, which has eight pillars in breadth, and fourteen in length.

"The south side of the two courts which lead to the temple, were either never finished, or have been much ruined; but the other side remains so entire, especially that of the inner court, that it was not very difficult to make a plan of them. The spaces on each side were doubtless designed for some apartments, of which there are remains to the north. There are pedestals in the front, which seem to have been designed for statues, being too small for pillars. If there had been a colonnade, this building would have very much resembled the design of Bernini, executed at the Louvre. There is a square pavilion at each end, and the rooms within are adorned with the same architecture as the walls in the front. This magnificent entrance is at least twenty feet above the ground to the east, and, without doubt, a grand flight of stairs was designed to it, the foundation wall having been left rough between the two pavilions; and, in De la Roque's time, there seem to have been steps to this terrace. This grand entrance leads to a court, which seems to have been an octagon of unequal sides, of which there is very little remaining. Beyond this, is a large court of an oblong-square figure. On each side of the middle of the court, there are remains of two low walls, adorned with the members of a pedestal. They have doors through them, and it is probable there was a magnificent colonnade on them, leading to the grand temple; and this colonnade seems to have been standing in De la Roque's time, who says, there was a double row of pillars, which formed

porticoes or galleries sixty fathoms long, and eight broad. Under these buildings, on each side of the two courts, is a long arcade; there is also a cross one under the buildings, which divides those courts. The arcade to the south seems to have been a private entrance to both the temples; it leads to the area near the north-east corner of the old temple; the other is a way to go round the walls of the city, which there set in to the south. In these arcades, I saw two busts in mezzo-relievo; one was very singular, being the face of a young person, with bull's horns coming out of his shoulders, and a particular relief at the bottom, something like a coronet reversed. All these buildings in later times were turned into a castle, and an addition was made of a very strong building near the south-east corner of the old temple, and another to the south-west on the town wall, which they have almost destroyed for the sake of the stones. It is said, this fortress was demolished by Feckerdine; and mounds of unburnt brick still remain in some parts, which were put up in the breaches, and against the walls, as if they were designed to resist the force of cannon."

"South of the grand temple," says Lieut-Col Squire, "and without the line of its terrace, is a smaller temple, whose sides are tolerably perfect, presenting a striking specimen of the Corinthian order of architecture. The long sides of the temple, north and south, are about 120 feet in length; the short sides 70. It is surrounded by a corridor, composed of fluted pillars, supporting a roof fourteen feet wide, carved and executed in a most elaborate manner. It is divided into compartments, and ornamented with the sculptured portraits of princes and queens. One of these latter, which has fallen, we observed to be of a colossal size, and nourishing an infant at the breast. The roof on the north side is composed of eight large stones, each sixteen feet long, and of the breadth of the corridor;

they are cut in a small degree in the form of an arch: the pillars are about thirty feet high, and composed of three stones. On the east side, after creeping through an opening in a wall, apparently built by the Saracens, we arrived at the portal of the (great) temple, of magnificent workmanship. This entrance is about twenty-five feet high, and twenty feet in width: on each side are lines of sculpture, representing small figures intertwined with garlands of flowers and fruits: parallel to these again is a variety of ornaments. On the under part of the architrave of this entrance is the representation, in bas-relief, of an eagle with expanded wings, grasping a sort of caduceus, the emblem of majesty, and holding in its mouth the joined ends of two festoons, each of which, at the other end, is held by a figure representing a youth with wings: the festoons are enriched with different sorts of fruits and flowers; and the north side is in the most perfect preservation. This architrave is composed of three stones, the centre one of which has fallen at least four feet below the others, in consequence of an earthquake. The roof of this temple is entirely destroyed; the interior, however, surrounded by niches richly ornamented, with handsome pediments, sufficiently indicates its former magnificence. From the remains of plaster on the walls, it appears that this building was once used as a church. The columns within, with a rich entablature, produce a fine effect; and they are tinged with a reddish yellow."

Burckhardt had visited the ruins of Palmyra only a few months before he came to Baalbec. His impression was, that the first view of Palmyra as a whole, when it first breaks upon the traveller, is infinitely more striking, but there is not any one spot in those ruins so imposing as the interior view of the temple of Baalbec. The Temple of the Sun at Tadmor is upon a grander scale, but it is choked up with

Arab houses, and the architecture is decidedly inferior. At Baalbec he observed, he says, no Greek inscriptions, but a few in Latin* and in Arabic, and one in Cufic characters on the side of a staircase leading into some subterranean chambers below the small temple, which the Emir has walled up to prevent a search for hidden treasures. "The walls of the ancient city may still be traced, and include a larger space than the present town ever occupied, even in its most flourishing state. Its circuit may be between three and four miles. On the eastern and northern sides, the gates of the modern town, formed in the ancient wall, still remain entire; especially the northern gate, which is a narrow arch, comparatively very small. I suppose it," he adds, "to be of Saracen origin."

Dr Pococke describes, on the highest ground that is enclosed within the walls, a very fine Tuscan pillar, which he supposes to have been connected with some considerable buildings on this spot, as he noticed in the walls a great number of broken entablatures, reliefs, pedestals, and several small fluted Corinthian pillars in a fine taste, and some imperfect Greek inscriptions, which seemed to be of great antiquity. The pillar was raised on a square foundation, five feet seven inches high, consisting of three steps; the two uppermost, which were not high, might be designed, he thought, to be wrought into a base and plinth. The shaft and capital were composed of eighteen stones, each about three feet thick. Near ten feet below the capital, it was encompassed with an ornament of five festoons, very finely wrought, and on the top of the capital

* Near a well on the south side of the town, between the temple and the mountain, Burckhardt found upon a stone the following inscription: C. CASSIVS ARRIANVS MONUMENTVM SIBI—OCO SUO VIVVS FECIT.

were two tiers of stone, forming a small basin about three feet deep. "From this basin," he adds, "there is a hole through the capital, and a semi-circular channel, nine inches wide and six deep, cut down the south side of the column and steps; it is supposed that this was a passage for water. The tradition is, that the water was conveyed from this pillar to the top of the famous temple, on which the people are so weak as to imagine there was a garden; but it is most probable that the rain waters were conveyed from the building which I suppose to have been here, into this small basin, and ran down the channel, which was probably covered so as to make it a tube, and might be conveyed to some part of the city, possibly to the temple, where it might be necessary to raise the water to a certain height; or it might relate to some machinery of the ancient superstition."

Lieut-Col Squire states, that he found this column (in 1802) thrown down and destroyed. "The capital, the base, the channel for the water, remain exactly according to Pococke's relation. Near this spot is a stone, eight feet long, six wide, and fourteen inches in thickness: it may have served as a canopy to a throne, for, at the four angles, are evident marks that there were four small columns for its support. It is now standing on one of its edges: the interior is elegantly sculptured with roses and serpents, and divided into four compartments. On this height is a Saracen tomb of very good execution, in a S.W. direction.

The ruined town of Baalbec* contained, in 1810, according to Burckhardt, about seventy Motouali families, and twenty-five of Greek Catholics; but

* In 1751, according to Volney, it contained 5000 inhabitants; but the earthquake of 1759 was most ruinous in its effects, and the subsequent wars of the Emir and Djezzar Pasha so entirely destroyed its commerce, that, in 1785, it numbered only 200 inhabitants.

he does not mention any Maronites, though there are certainly some of this persuasion among the inhabitants. Amid its ruins, he says, are two handsome mosques and a fine bath. Lieut-Col Squire, describing its appearance a few years before, says: "Only one-fifth part of the original enclosure of Baalbec appears to be inhabited, and that part is towards the south-east. The whole town presents a most wretched appearance, as the principal part of the hovels have been destroyed by earthquakes, which, it appears, very frequently occur. Here is a church and a mosque." Since then, it appears to have undergone some improvement. The Emir lives in a spacious serai. "The inhabitants," Burckhardt states, "fabricate white cotton cloth like that of Zahle: they have some dyeing houses, and had, till within a few years, some tanneries. The men are the artisans here, not the women. The property of the people consists chiefly of cows, of which every house has ten or fifteen, besides goats and sheep. The goats are of a species not common in other parts of Syria; they have very long ears, large horns, and long hair, but not silky like that of the goats of Anatolia. The breed of Baalbec mules is much esteemed, and I have seen some of them worth on the spot from 30*l.* to 35*l.* sterling.

"The mountains above Baalbec are quite uncultivated and barren, except at the Ras-el-Ain, or sources of the river of Baalbec, where a few trees only remain. This is a delightful place, and is famous among the inhabitants of the adjoining districts, for the salubrity of its air and water. Near the Ain, are the ruins of a church and mosque." The air of Belled Baalbec itself, as well as of the Bekaa, is stated to be far from healthy. The chain of the Libanus interrupts the course of the westerly winds, which are regular in Syria during the summer months; and this renders the climate hot and oppressive.

About three quarters of an hour east by north from Baalbec, in a wady of the Anti-Libanus, is the source of the river Djoush. Ten or twelve years before Burckhardt's journey, at a time when the plague was raging in the town, all the Christian families quitted Baalbec, and encamped for six weeks round these springs. The rivulet flows down to Baalbec, and joins the river. "A little higher in the mountain than the spot where the water of the Djoush first issues from the spring, is a small perpendicular hole, through which I descended, not without danger, about sixteen feet, into an aqueduct which conveys the water of the Djoush underground for upwards of 100 paces. This aqueduct is six feet high and three feet and a half wide, vaulted above, and covered with a thick coat of plaster: it is in perfect preservation; the water in it was about ten inches deep. In following up this aqueduct, I came to a vaulted chamber about ten feet square, built with large hewn stones, into which the water falls through another walled passage, but which I did not enter, being afraid that the water falling on all sides might extinguish the only candle that I had with me. Below this upper passage, another dark one is visible through the water as it falls down. The aqueduct continues beyond the hole through which I descended, as far as the spot where the water issues from under the earth. Above ground, at a small distance from the spring, and open towards it, is a vaulted room, built in the rock, now half filled with stones and rubbish."

The neighbourhood of Baalbec abounds in walnut-trees. The nuts are sold at Zahle, and fetch from two piastres to two and a half per 1000. During the winter, the territory is visited by various tribes of Turkmans and Bedouins, who pay tribute to the Emir of Baalbec for the right of pasture. The road to Tripoli crosses the plain in a N.W. direction to

Deir-el-Akmar, distant about three hours' march: it stands just at the foot of the mountain. About an hour's distance from Baalbec, is the village of Yeid, probably the *Nead* of Pococke, where, he says, are some ruins; "particularly, of a building about forty feet long." About a league further, stood, in his time, a pillar called *Hamoudiade*, resembling the one at Baalbec, already described. The capital is of the Corinthian order; the shaft consists of fourteen stones, each about three feet thick; and it stands on a foundation six feet three inches high, built so as to form five steps. He was told that it was hollow. From Deir-el-Akmar, the direct route to Tripoli crosses the mountain in the direction of Ainnete and Beshirai, leaving the vale of Eden and the Cedars on the right. We now return to the coast.

PASHALIC OF TRIPOLI OR TARABOLOS.

The pashalic of Tripoli, on which we have now entered, comprising the line of coast from the nahr-el-Kelb to Latakia, is bounded on the east by the course of that river and the chain of mountains which overlook the bed of the Orontes. The greater part of this territory is mountainous, the only plain being that which extends along the coast between Tripoli and Latakia. This tract is watered by numberless mountain streams, and might be rendered extremely fertile, but it is less highly cultivated than the rocks of Libanus. The principal productions are wheat, barley, and cotton: in the neighbourhood of Latakia, tobacco and the olive are chiefly cultivated. A great part of Mount Libanus is included in this pashalic, which is divided into the following *mekatta*, or districts. 1. *Djebbet Beshirai* (*Tschubbet Besherre*), a considerable district lying to the east of Tripoli, inhabited chiefly by Maronites and Greek Christians, including the villages Beshirai, Haddet, Ban, Antoura, Hat-

schid, Blausa, Hasroun, Kefer Shab, Bosun, Kirkasha, and Kefer Sarun. Kanobin and Eden are also in this district. 2. *El Zawye* (*Sawie*), a small district on the lower part of Libanus. 3. *Batroon*, a village with a small district belonging to it on the coast. 4. *El Koura*, a district on the lower part of Libanus, divided from el Zawye by the river Kadesha. (See pp. 135, and 219.) 5. *El Fetouh* (*Ftûch*), a district to the east of Djebail, bordering on the Kesrouan. (See p. 118.) 6. *Akoura*, a small district with a village of the same name, the residence of a Maronite Bishop. (Akkar?) 7. *El Dhennye* (*Dennie*), a district to the N. and N.W. of Beshirai. 8. *Djebail*, a district on the coast belonging to the town of that name. 9. *Tjebbet* (*Tschubbet*) *el Meneitra*, or Meneitere, a considerable territory, inhabited chiefly by Motoualies. The nahr Ibrahim has its source in this district, which includes the village of Afca. (See p. 136.) These are enumerated by Niebuhr, besides which Burckhardt mentions: 10. *El Hermel*, on the eastern declivity of Libanus towards Baalbec. 11. *El Kattaa*, a mountainous district east of Batroun. 12. *El Kella* (See p. 220.) 13. *El. Shara*. The situation of this district is not specified. 14. *El Akkar*, the northern declivity of Libanus. 15. *Tartous* (*Tortosa*), a district on the coast, belonging to the town of the same name. 16. *Szaffeita*, a mountainous district east of Tartous. To these must be added, the mountain territories of the Enzairies and Ismaylies, extending from the nahr-el-Keber beyond Latakia; and the district of Latakia.

About a century ago, the districts of Djebail, Beshirai, El Zawye, El Dhannye, El Meneitere, El-Hermel, and part of Akkar, were all in the possession of the Motoualies, who held them as a fief of the pashas of Tripoli. At the time of Niebuhr's visit, the greater part of these districts had belonged to them for two centuries. They were driven from this part of the country

by the Emir Yousef;* and Niebuhr dates from that event, their occupation of the Belled Baalbec, from which they drove, he says, the former inhabitants in the same manner as they had been driven by the Druses from their own districts. Burckhardt states, that they have still possessions at Djebail, in El Dhannye, El Hermel, and El Meneitere. In Beshirai, almost all the inhabitants, and in Akkar, El Shara, and Koura, three fourths are Christians. The whole of Libanus is now comprised within the territory of the Emir of the Druses, who pays to the Pasha of Tripoli, as the *miri* of the mountain, 130 purses; collecting for himself upwards of 600 purses.†

The history of the internal government of this pashalic for the last fifty years, exhibits a striking specimen of the constant fluctuation of affairs in this part of the Turkish Empire. In the year 1768, Tripoli was governed by Fettah Pasha, of three tails, who, after having governed for a few years, was driven out by the inhabitants under a leader named Mustafa. Abd-er-rahman Pasha was nominated as the successor of Fettah Pasha, but the rebels still maintained their ascendency in the town; and he found it necessary to dissemble. He affected to submit to Mustafa, till he found an opportunity of having him put to death at Latakia, whither he had gone to collect the *miri*. The town was at the same time surprised, the castle taken, and all the ringleaders put to death.‡ Abd-er-rahman held the pashalic for

* See page 78.

† Burckhardt (1812).

‡ Volney refers to these circumstances, which were then (1785) recent. "The Tripolitans," he says, "are regarded as a mutinous race. Their title of janissaries, and the green turban which they wear, calling themselves *shereefs*, cherish in them this disposition. It is only about a dozen years ago, that the oppressive conduct of a pasha drove them to extremeties: they expelled him, and for eight months maintained their independence. But the Porte sent among them a man brought

about two years. The next name that occurs, is that of Yousef Pasha, the son of Osman, Pasha of Damascus, the rival of Sheikh Daher: he governed for eight or ten years, and was succeeded by his brother Abdallah, afterwards named in succession, Pasha of Damascus, and, in 1812, Pasha of Orfa. To Abdallah Pasha, who retained the government five years, succeeded Hassan Pasha: he was commissoned to assassinate Djezzar, but that crafty tyrant was beforehand with him, and had him poisoned. Derwish Pasha governed two years, and, after him, (about 1792; Solieman Pasha, since Pasha of Acre. During the invasion of Syria by the French in 1798-9, Khalyl Pasha, the son of Abdallah Pasha, held the government: he was driven out by an insurrection of the inhabitants under Mustafa Dolby, who obtained possession of the castle, and held it for two years.* Djezzar Pasha, some time before his death, united in his own person this pashalic with those of Acre and

up in its own school, who, by promises, oaths, pardons, and so forth, conciliated them, divided them, and ended by cutting the throats of 800 of them in one day. Their heads are yet to be seen in a cave near the Kadesha. It is thus the Turks govern !"

* Lieut-Col Squire, who visited Tripoli in 1802, two months only after this insurrection took place, calls the expelled pasha Yousef. "We are told," he says, "that the inhabitants of Tripoli are in a frequent state of rebellion, disagreeing with the pashas appointed by the Porte. About two months since, Yousef Pasha was compelled to make his escape to Cyprus ; and at present the town is governed by Mustafa, aga of the janissaries. Those who were of the party of Mustafa, having gotten possession of the citadel, obliged the Pasha to retire to that quarter of the town which is called the Marina: he remained in a small house with his troops in the neighbourhood, until he saw there was no safety for his person but in flight He, therefore, after plundering every house he had possession of, took advantage of a dark night, embarked on board a small vessel, and landed at Cyprus."—WALPOLE's *Continuation of Memoirs*, p. 294.

Damascus; it was afterwards conferred on Ibrahim Pasha, his successor. Ibrahim was driven away by Mustafa Aga Berber, a man of considerable talents, and great energy of character, who maintained himself here for six years. The pashalic was in the mean time conferred on Yousef Pasha of Damascus ; but Berber refused to pay the *miri* into his hands, and, having fortified the castle, boldly set him at defiance. On the approach of Yousef, at the head of an army 5000 strong, all the inhabitants fled to the mountains, except the French consul, who was the secret enemy of Berber. The Pasha's troops took possession of the abandoned town, and so completely sacked it, that they left nothing but bear walls: every piece of iron was carried off, and even the marble pavements were torn up and sold. The son of the French consul is stated to have gained a considerable sum by buying up part of the plunder. Siege was now laid to the castle, and some French artillerymen having been brought from Cyprus, a breach was soon made; but, though defended by only 150 men, none had the courage to advance to the assault. After a siege of five months, Solieman Pasha of Acre interceded for Berber; and Yousef, in Feb. 1809, glad of a pretext for retiring, granted the garrison an honourable capitulation, the remaining provisions in the castle being purchased by the Pasha for his troops. Berber retired to Acre under the protection of Solieman, who, the following year, was invested with the pashalic of Tripoli, and appointed Berber his aga. In 1812, Seid Solieman Pasha of Damascus held the government of Tripoli ; and Berber was, at the time of Burckhardt's journey, making war upon some rebel Enzairies in the neighbourhood of Latakia.*

The city of Tripoli, now called Tarabolos, is built on the declivity of the lowest hills of the Libanus,

* Travels in Syria, pp. 169—171.

about half an hour from the sea-shore. It struck Captains Irby and Mangles as the neatest town they had seen in Syria, the houses being all well built of stone, and neatly constructed within. It is surrounded with luxuriant gardens, producing abundance of oranges and lemons, which extend over the whole triangular plain lying between the town and the sea.* The town is divided into two parts by the river Kadesha, or nahr Abou Ali, which enters the plain through a beautiful narrow valley, and, after traversing the town, discharges itself into the sea about the northern side of the triangle: it is a shallow rapid stream at its mouth, and not navigable even by boats. On the north side of the river, upon the summit of the hill, stands the tomb of Abou Naszer. Opposite to it, on the south side, just where the

* The situation of the town is thus described by Lieut-Colonel Squire: "Tripoli is situated along the base of a triangular plain, having for its vertex a flat promontory towards the sea: the base runs nearly in a N. and S. direction, is about two miles long, and is bounded by a rocky height; immediately under which the town of Tripoli extends itself three fourths of a mile in length, and three hundred yards in breadth. The north side of the triangle is about one mile in extent; the southern about three fourths of a mile; each is bounded by the sea. On the flat promontory on the north side of which is the place of anchorage, is the Marina, of the size of a small town, where the vessels discharge and receive their cargoes." Maundrell's account seems rather discordant, as he places a hill between the city and the sea. "The major part of the city," he says, "lies between two hills; one on the east, on which is a castle commanding the place, another on the west, between the city and the sea. This latter is said to have been at first raised, and to be still increased, by the daily accession of sand blown to it from the shore; upon which occasion there goes a prophecy, that the whole city shall in time be buried with this sandy hill. But the Turks seem not very apprehensive of this prediction; for, instead of preventing the growth of this hill, they suffer it to take its course, and make it a place of pleasure, which they would have little inclination to do, did they apprehend it were sometime to be their grave."

Kadesha enters the town, stands the citadel, which commands both the town and the whole plain below, but is itself commanded by the height on the north side of the river, only 150 yards distant. The castle is apparently an old Saracen building, and is supposed to date as far back as the Crusades. Lieut-Colonel Squire found it in a ruined and wretched state in 1802; but Burckhardt (in 1812) says, "it has lately been put into complete repair by Berber Aga." Many parts of Tripoli bear marks of the age of the Crusaders; among these are several high arcades of Gothic architecture, under which the streets run. At a short distance east of the citadel, on the same side of the river, is a convent of dervises, in one of the most agreeable situations that can be imagined: it is close to the Kadesha, in a deep valley, surrounded with orange and mulberry groves, besides poplars and many other trees and shrubs, which render the air fragrant, and the *coup-d'œil* exceedingly picturesque. Tripoli, indeed, is pronounced by Burckhardt to be one of the most favoured spots in all Syria, as the maritime plain and neighbouring mountains place every variety of climate within a short distance of the inhabitants. The wady Kadesha, he thought one of the most picturesque valleys he had ever seen. Yet the situation, beautiful as it is, is not deemed healthy. "From July to September," says Volney, "epidemic fevers prevail here, as at Scanderoon and at Cyprus. They are owing to the practice of inundating the gardens, in order to water the mulberry-trees, that they may be invigorated sufficiently to put forth a second foliage. Moreover," continues Volney, "the town being open only towards the west, the air has no circulation, and a constant feeling of lassitude is experienced, which renders health there nothing beyond convalescence. The air, though moister at the Marina, is more salubrious there; no doubt because it is less confined, being renewed by

the currents. It is still more so in the islands; and were the place in the hands of a vigilant government, it is there that the whole population should be transplanted. All that would be necessary in that case, would be, to extend to the village the conduits of water which appear to have existed formerly. It may be worth while to remark, that the southern shore of the little plain is covered with vestiges of habitations and broken columns, buried in the earth, or covered with sand by the sea. The Franks employed many of these in the construction of their walls, where they still may be seen, placed edgeways."

Of late years, however, the situation has been rendered much more healthy by draining the marshes. There used to be generally a quantity of stagnant water in different parts of the plain, from which, during the hot months, there arose the most noxious vapours; but Burckhardt states, that the greater part of the plain has, within the past twenty years, been drained and converted into gardens.

From the Marina, (or *Mina*, that is, the port,) to the mouth of the Kadesha, there runs a chain of six square isolated towers, at about ten minutes' walk from each other, seemingly intended for the defence of the harbour: they stand immediately on the sea, and appear to be of Saracen workmanship. The lower part of their walls is strengthened with fragments of granite columns, placed horizontally. Around these towers, on the shore and in the sea, lie a great number of similar columns of grey granite. Burckhardt says, there are at least eighty of them, of about a foot and a quarter in diameter, lying in the sea. To each of the towers the natives have given a name. The most northern is called *Bourje Ras-el-Nahr*, from its being near the Kadesha: the others are *Bourje-el-Dekye*, *Bourje-el-Sebaa*, *Bourje-el-Kanatter*, *Bourje-el-Derjoun*, and *Bourje-el-Mogharabe*. Bourje-el-Sebaa, or the lion's tower, is said to derive its name

from a shield carved over the gateway, on which two lions were formerly visible, the arms of Count Raymond de Thoulouse. Burckhardt saw at Tripoli a leaden seal that had belonged to the Count, on which was the representation of a similar tower. When Baldwin, King of Jerusalem, took Tripoli from the Saracens, after a seven years' siege, by the aid of the Genoese fleet, he made Bertrand, the son of Count Raymond, count of Tripoli. His territory extended from the nahr-el-Kelb to the river Valania (Balanea,) the ancient Eleutherus, according to Pococke. In the year 1170, the city was almost destroyed by an earthquake. The Saracens took it by sap, in 1289, and entirely destroyed it, but it was afterwards rebuilt by them.

The name of Tripoli (three cities) is supposed to be derived from three several colonies, one from Tyre, one from Sidon, and one from Aradus, which established themselves on this promontory. "It is probable," remarks Maundrell, "that the name was given at first to three distinct but adjacent places, and not to one city." According to the ancient authorities, the three cities were a furlong distant from each other, but they are supposed to have been at length joined by their suburbs. The fact is, that that there are still *two* distinct towns; El Mina, or the port, which occupies the extreme angle of the promontory, being a small town by itself, and it has clearly been an ancient site. Pococke remarks that, by building a wall across the promontory on the east side of the city, it might easily have been fortified; and the remains of such a wall may actually be traced: "it appears to have been fifteen feet thick, and seems to have been thrown down by force." Wherever the ground is dug in this direction, the foundations of houses and walls are discovered. "Indeed," remarks Burckhardt, "it is with stones thus procured that the houses in the Mina are built." Whether the

third town was on the southern side of the plain,* where Volney noticed extensive ruins, or higher up, in the mountains, can only be conjectured. It is not likely that the more elevated site, now occupied by the convent of dervises, would be altogether neglected.

Burckhardt estimates the inhabitants of Tripoli, in 1812, at about 15,000. "Of these, one-third are Greek (Catholic) Christians, over whom a bishop presides. I was told that the Greeks are authorized by the firmauns of the Porte, to prevent any schismatic Greek from entering the town. This may not be the fact; it is, however, certain, that whenever a schismatic is discovered here, he is immediately thrown into prison, put in irons, and otherwise very ill-treated. Such a statement can be credited by those only who are acquainted with the fanatacism of the Eastern Christians. There is no public building in the town deserving of notice. The serai was destroyed during the rebellion of Berber. The khan of the soap-manufacturers is a large well-built edifice, with a water-basin in the midst of it."† The commerce of Tripoli has been lately on the decline. The prin-

* "On the southern side of the triangular plain is a sandy beach, where the sand in some places has formed itself by concretion into rocks, in several of which are large cisterns. In the bottom of the bay formed by the plain and by the continuation of the shore to the south, is a spring of sweet water; and near it are large hillocks of sand, driven up from the shore by westerly winds."—BURCKHARDT, p. 166. This must be the hill west of the city, alluded to by Maundrell.

† In Pococke's time, there were five or six mosques in the city, having square towers attached to them; they were stated to have been formerly churches. The finest mosque, which has an octagon tower, was the church of St John. The Greeks had "a handsome cathedral," and the Maronites a church; the monks of the Holy Sepulchre," the Jesuits, and the Carmelites of Mount Lebanon, had also their respective convents. Many of the bazars, he adds, "seem to have been made out of old convents and nunneries."

cipal article of export is the silk produced on the mountains, of which it formerly exported about 800 quintals or cwt. every year, at about 80*l.* sterling per quintal. The French merchants used to take silk, both raw and made up into handkerchiefs for turbans, in return for their goods, which was bought up at Marseilles by the merchants of Barbary at a lower rate than they could purchase it at Tripoli; but since the ruin of the French trade, the Moggrebins visit Tripoli themselves, carrying with them colonial produce, indigo, and tin, which they buy at Malta. The sale of West India coffee has very much increased in Syria, on account of its cheapness. The next chief article of exportation is sponges, which are procured on the sea-shore; the best are found at some depth in the sea. Fifty bales of 12,000 sponges each, Burckhardt says, might be furnished yearly, at from twenty-five to forty piasters per thousand. Soap is exported to Tarsus, for Anatolia and the Greek islands, as well as alkali for manufacturing it, which is procured in the eastern desert. "It is a curious fact, that soap should also be imported into Tripoli from Candia: the reason is, that the Cretan soap contains very little alkali; here, one-fourth of its weight of alkali is added to it, and in this state it is sold again to advantage." The other exports are, galls from the Anzeyry (Enzairie) mountains, about 100 or 120 quintals annually; yellow wax from Libanus, about 120 quintals, at 150 piastres per quintal; *rubia tinctorum* (dyers' madder) from the plains of Homs and Hamah, about 1400 quintals, at from twenty to twenty-four piastres each; a little scammony; and a few quintals of tobacco to Egypt. The English Consul here, Signor Catziflis, who is a Greek, rendered considerable services to the English army, during the war in Egypt, and is extremely attentive and hospitable to English travellers. Captain Mangles describes him as a fine old

man, nearly eighty years of age; he well remembered Bruce, who staid some days at his house. "We were quite delighted," says this traveller, "with the affable and sensible conversation of this good man." He was still living when Mr Conner visited Tripoli, in 1820, and readily undertook to do his best, in conjunction with Signor Laurella and M. Bertrand, to aid the circulation of the Scriptures in the pashalic.

The inhabitants of the port are chiefly Greek sailors or shipwrights: here is a good khan. The sea abounds with fish and shell-fish. The harbour is formed by a line of low rocks, stretching from the point of the *Mina* into the sea, towards the north: they are called by the natives *Feiloun*. The road does not afford very safe anchorage, the bottom being composed of rocks and large stones, which, when the wind is fresh, rub and wear the cables. On the north, the point of Tartous in some measure breaks the impetuosity of the sea; but when the northerly winds blow with violence, vessels are often driven on shore. From the south and south-west winds, which are very prevalent along the coast during the winter, and are sometimes most tempestuous, the shipping is in some degree sheltered by a line of small islands which project about two leagues west of the point of the promontory: they are known by the name of the Pigeon Islands.* Ships coming from the

* Captain Mangles calls them by this name. Maundrell mentions only two islands, "one of which," he says, "is called the Bird, the other the Coney island, from the creatures which they severally produce." Burckhardt makes the furthest island about ten miles distant from the main land, in a N.N.W. direction; in other respects, he confirms Maundrell's accuracy. It seems that there are two principal islands; *El Bakar*, which is nearest the harbour, and *El Billan*, which is about half a mile in circumference, and contains remains of ancient habitations, and several deep wells: the others are smaller rocks, com-

southward, are obliged to pass to the westward of these islands, unless acquainted with a narrow passage between them. The Chameleon English sloop of war, in 1802, used to anchor at the mouth of the river, at no great distance from the shore, "because the holding-ground was preferable to that near the Marina." Northward of the road of Tripoli, the coast runs in a N.W. direction as far as the projecting island of Ruad, the ancient Aradus, distant about five or six leagues. Tripoli is in long. 35° 44′ 20″ E. and lat. 34° 26′ 26″ N.*

At half an hour's distance from the town, the wady Kadesha is crossed by an aqueduct, built upon arches, called by the natives *Kontaret-el-Brins*—a corruption probably of Prince. The water runs from the foot of Lebanon, about eight miles distant: it is carried along the side of the hills by a channel to the north of the river, till it comes within a mile and a half of the city, when it crosses the valley and river on this aqueduct, which is of four arches; it is 130 paces long, and seven feet eight inches broad, and serves for a bridge. The two middle arches, which are Gothic, Pococke supposes to have been rebuilt; but the others, which are finely constructed, seemed to be of more ancient date. He observed a cross cut on the stones. The bridge is ascribed to Godfrey of Bouillon, but the learned traveller supposes it to have been the work of Baldwin King of Jerusalem. It is, in all probability, that of some Frankish prince.

prised under the general name of *El Mekattya*. One of these, called *Nakhle* or *El Ezaneb*, on which there are several palm-trees, is stated to have been formerly inhabited by a great number of rabbits; the others bear the names of *Sennenye*, *el Ramkein*, and *Shashet-el-Kadhi*.

* Lieut-Colonel Squire gives the following bearings, taken from one of the towers near the mouth of the Kadesha: Convent of Dervises, N.E. by E. distant one mile. Island of Aradus, N.N.E., distant fourteen miles. Point of Marina, N.N.W.

About two hours southward of Tripoli is a Greek convent called Belmont, founded by one of the counts of Tripoli. It stands on a very high rocky mountain overlooking the sea, and is of very difficult ascent, "though made as accessible as it was capable by the labour of the poor monks.". Maundrell visited this convent, and had the good fortune, he says, to arrive there just as they were going to their evening service, which he thus describes:—

"Their chapel is large, but obscure; and the altar is inclosed with cancelli, so as not to be approached by any one but the priest, according to the fashion of the Greek churches. They call their congregation together, by beating a kind of a tune with two mallets on a long pendulous piece of plank at the church-door; bells being an abomination to the Turks. Their service consisted in precipitate and very irreverent chattering of certain prayers and hymns to our blessed Saviour and to the blessed Virgin, and in some dark ceremonies. The priest that officiated spent at least one-third part of his time in compassing the altar, and perfuming it with a pot of incense, and then going all round the congregation, flinging his incense-pot backward and forward, and tendering its smoke, with three repeated vibrations, to every person present. Towards the end of the service, there was brought into the body of the church, a small table, covered with a fair linen cloth, on which were placed five small cakes of bread cross-way, of this

o o

form o , and in the centre of each cake was fixed

o o

a small lighted wax taper, a hole in the cake serving for a socket. At this ceremony, the priest read the gospel concerning our Lord's feeding the multitude with five loaves. After which, the bread was carried into the cancelli, and being there suddenly broken to bits, was again brought out in a basket, and presented

to every one in the assembly, that he might take a little. After this collation, the priest pronounced the blessing, and so the service ended. On both sides of the body of the church, were seats for the monks, in the nature of the stalls for the fellows of colleges in Oxford ; and on each hand of every seat were placed crutches. These you find in like manner in most churches of this country. Their use is for the priest to lean upon; the service being sometimes so long, that they cannot well stay it out without the assistance of such easements ; for they are not permitted by their rubric to sit down. The younger monks, who perhaps may have no great occasion for these supporters, do yet delight to use them, (as the Spaniards do spectacles,) not for any necessity, but in affectation of gravity.

" The monks of this convent were, as I remember, forty in all. We found them seemingly a very good-natured and industrious, but certainly a very ignorant people. For I found, upon inquiry, they could not give any manner of rationale of their own divine service. And to shew their extreme simplicity, I cannot omit one compliment made to the consul by the chief of them, viz. that he was as glad to see him as if he had beheld the Messiah himself coming in person to make a visit to him. Nor is this ignorance to be much wondered at; for what intervals of time they have between their hours of devotion, they are forced to spend, not in study, but in managing of their flocks, cultivating their land, pruning their vineyards, and other labours of husbandry, which they accomplish with their own hands. This toil they are obliged to undergo, not only to provide for their own sustenance, but also that they may be able to satisfy the unreasonable exactions which the greedy Turks, upon every pretence they can invent, are ready to impose upon them. But that it may be the better guessed what sort of men these Greek monks are, I will

add this further indication, viz. that the same person whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us the next day, on his own back, a kid and a goat's skin of wine, as a present from the convent."

Just under Belmont is the small village of Callemone or Calamon, where there is a small stream, pronounced by Pococke to be, without doubt, the ancient Calamos. It is an hour and a half from Tripoli. About two hours and a half further south, the road is crossed by a high promontory, with an abrupt and almost perpendicular termination towards the sea, supposed by Maundrell to be that which Strabo calls το του Θεου προσωπον—*Theoprosopon*, "the face of God," assigned by him for the end of Mount Libanus. The pass over it, which is very steep and rugged, lies about a mile up from the sea. Between this cape and Tripoli, Strabo mentions a city called *Trieris*; "but of this," adds Maundrell, "we saw no footsteps, unless you will allow for such, some sepulchres which we saw cut in the rocks, about one hour and a half before we arrived at the promontory." Pococke, however, mentions "a small town on the sea, called Enty, where, they say, there are remains of a large well-built church:" it is between the cape and Belmont. "I came," he adds, "to some ruins that seemed to be the remains of an ancient temple; and there are several heaps of stones about it for a considerable way. This might be Trieris, mentioned by Strabo, and may be the same as Tridis, placed in the Jerusalem Itinerary twelve miles from Tripoli." After traversing the high ground of the promontory, the road descends into a narrow valley open to the sea, near the entrance of which stands a small fort, erected upon a rock perpendicular on all sides; the walls of the building are just adequate to the sides of the rock, and seem almost of one continued piece with them. The castle, Maundrell says, is called

Temseida; Pococke writes it *Empsiles,* and describes this "extraordinary rock" as about a hundred feet high, a hundred yards long, and twenty broad. South of this, he crossed by a bridge the *nahr-el-Zehar ;** and between this and Batroun, he mentions a village called *Masid,* near which he noticed a church on a small hill. Batroun lies about a furlong to the west of the road, and is rather more than half an hour's distance from Temseida.

Batroun, by the Franks called Patronè, is supposed to be the ancient Botrus, placed by Ptolemy ten miles north of Byblus, and by Josephus stated to have been founded by Ithobalus, King of Tyre, about the time of the prophet Elias.† It is an episcopal see, and gives title to one of the Maronite prelates, as well as Esbele or Djebail. It contained, in 1812, three or four hundred houses. The inhabitants are chiefly Maronites, with a few Greeks and Turks. The town and its territory belong to the Emir Beshir, and were then under the immediate government of two emirs of his family ; but the principal man was the Christian sheikh, of the family of Khodher. The produce consists chiefly of tobacco. From the latter end of the seventeenth century, when Maundrell visited it, up to the time of Pococke's journey (1738), it was entirely desolate. There were remains of a large church and a monastery, both perfectly ruinous; but no trace was left of the ancient walls, nor was

* This is, apparently, the same that Burckhardt calls the *nahr Meszabeha,* which flows from the *wady Djaous.* The castle above described, he says, is named *Kalaat Meszabeha;* it is of modern construction, and its walls are very slight, but the rock is so steep that no beast of burden can ascend it. The castle was once in possession of the Motoualies, who frequently attacked the passengers in the valley.

† Joseph. Antiq. book viii. chap. 13. In Strabo, it is called Bostria.

there even a village on the spot. The rocky cliffs appeared to have been "much worked with the tool;" and Pococke observed "a sort of canal cut between them from the sea, running N. and S., which probably might serve for a harbour for boats and small vessels in bad weather, as it is an open port without any shelter." This agrees with Burckhardt. "There is," he says, "no harbour; merely an inlet capable of admitting a couple of coasting boats. The whole coast from Tripoli to Beirout, appears to be formed of sand accumulated by the prevailing westerly winds, and hardened into rocks. An artificial shelter seems to have been anciently formed by excavating the rocks, and forming a part of them into a wall of moderate thickness for the length of 100 paces, and to the height of twelve feet. It was probably behind this wall that the boats of Bostrys (Botrus) anciently found shelter from the westerly gales. I saw but one boat between the rocks of Batroun."

The territory of Batroun extends to Djeser Medfoun, about three quarters of an hour south of the town: its northern limit is the village Hammad upon the Djebel Nourye, where the district of Koura terminates. Beyond the bridge of Medfoun, the mountain approaches close upon the shore. About an hour further, on a hill to the left of the road, stands a ruined arched building, called *Bourje Reihani;* and in the road below are three columns of sand-stone. Up in the mountains are the Greek villages of Manszef, Berbar, Gharsous, and Khorne. At three hours and a quarter from Batroun, the road crosses a dry wady called *Halloue*, and in another quarter of an hour, the traveller reaches Djebail.* At every three or four miles on this road, small khans are met with, where refreshments of bread, cheese, and brandy are sold;

* Maundrell makes Batroun only three hours, and Pococke about three leagues from Djebail.

and close to the shore are many deep wells of fresh water.

At Djebail, the Emir Beshir keeps a garrison of about forty men. The Christian Sheikh Abou Nar, commands here, whose brother is Sheikh of Beshirai. "A few years ago," Burckhardt states, "Djebail was the residence of the Christian Abd-el-Ahad; he and his brother Djordos Bas were the head men of the Emir Beshir, and in fact, were more potent than their master. Djordos Bas resided at Deir-el-Kamer. The district of Djebail was under the command of Abd el Ahad, who built a very good house here. But the two brothers shared the fate of all Christians who attempt to rise above their sphere; they were both put to death in the same hour by the Emir's orders. Indeed, there is scarcely an instance in the modern history of Syria, of a Christian or a Jew having long enjoyed the power or riches which he may have acquired; these persons are always taken off in the moment of their apparent glory. Abd-el-Hak, at Antioch, Hanna Kubbe, at Ladakie, Karaly, at Aleppo, are all examples of this remark. But, as in the most trifling, so, in the most serious concerns, the Levantine enjoys the present moment, without ever reflecting on future consequences. The house of Hayne, the Jew *seraf*, or banker, at Damascus and Acre, whose family may be said to be the real governors of Syria, and whose property, at the most moderate calculation, amounts to 300,000*l.* sterling, are daily exposed to the same fate."

Burckhardt, in travelling from Tripoli to Batroun, took a different route. Ascending the castle hill to the S. of the former town, he arrived in an hour and a half at Deir Keftein. The road lay through a wood of olive-trees, on the left bank of the Kadesha, over the lowest declivities of the Libanus. It is a part of the district El Koura, the principal produce of which

is oil. The Zawye on the other side of the Kadesha, also produces oil, and at the same time more grain. Every olive-tree is worth from fifteen to twenty piasters. The soil in which the trees grow, is regularly ploughed, but nothing is sown between the trees, as it is found that any other vegetation diminishes the quantity of olives. The ground round the stem is covered with earth to the height of two or three feet, to prevent the sun from hurting the roots, and to give them the full benefit of the rains. Keftein is a small Greek convent near a village of the same name: it then contained only a prior and two monks. In the burying-ground attached to it is a fine marble sarcophagus, erected over the remains of John Carew, Esq., of Pembrokeshire, for fifty years English consul at Tripoli: he died in 1747, aged seventy-seven. At one hour from Keftein is the village Beserma. The road continues to lie through the olive plantations called *El Bekeya*, between the Upper Libanus and Djebel Kella, to Kefer Akka, three quarters of an hour further. Here Burckhardt turned up into the Libanus, and, in twenty minutes from where he left the road, reached the remains of an ancient town, which it was his object to visit. The ruins are called by the natives *Naous* or *Namous;* probably from the Greek Ναος. They consist of two temples. The smaller one is very much like that at Hossn-el-Forsul, near Zahle: it is an oblong building, constructed of large square stones, and had a portico of four columns, with a flight of steps, leading up to it. The other temple is of much larger dimensions; it stands at about 150 yards' distance, in an area fifty paces in breadth by sixty in length, and was surrounded with a wall, of which traces still remain, built with large blocks of well-cut stone, some of them upwards of twelve feet in length. To support the northern wall of the area, a terrace has been raised, ten feet high in the N.W. corner. Parts of the wall are evidently

modern, as if it had undergone repairs. The entrance to the area is through a beautiful gate, still entire, fourteen feet high and ten wide: the two posts, which are elegantly sculptured, and the soffit, are each formed of a single stone. The temple was elevated four or five feet above the level of the area; it is now a mere heap of ruins, and the ground is covered with columns, capitals, and friezes. The stone is calcareous, not so hard as the rock of Baalbes; the columns are Corinthian, but not of the best workmanship. Near the S.W. angle are the foundations of a small insulated building. The site commands a most beautiful view over the Koura and the sea. Tripoli bears N.

On the declivity below, is the convent of St Demetrius, *Deir Demitry*, then containing a solitary monk. Half an hour to the S.W. is the village Beshiza,* ten minutes to the S.E. of which stands another ruined temple, called *Kenyset-el-Awamyd*, "the church of the columns." It measures ten paces long inside the walls, by eight in breadth. The eastern wall has fallen down, and the southern has been thrown out of the perpendicular by an earthquake; that on the W. is still standing; the northern wall, instead of completing the quadrangle, consists of two curves about twelve feet in depth, vaulted like niches, as high as the roof which has fallen in. The door and its soffit, formed of a single stone, are ornamented with sculptures not inferior to those at Baalbec. Neither here nor at Naous could Burckhardt discover any inscriptions. The portico consisted of four Ionic columns, about eighteen feet high, each of a single

* The village stands near the bed of the *nahr Beshiza*, a wild mountain torrent, dry in summer, but in the rainy season it swells rapidly. A few years before, it had suddenly risen during the night, and carried away eight or ten families who had encamped in the wady: about fifteen persons perished. It is also called *nahr Aszfour*.

stone: three are still standing. Opposite to each column is a corresponding pilaster in the wall of the temple. The entablature of the portico is perfect. In the midst of the building stands a large and venerable oak, whose branches overshadow the temple, and supply the place of the roof, rendering the ruin a highly picturesque object.

Half an hour to the N.E. is the village Amyoun, the chief place in the district of El Koura, and the residence of the Sheikh (Assaf Ibn Asar), a Greek Christian. The inhabitants of the Koura are chiefly Greeks: in Zawye they are all Maronites. Two hours and a half from Amyoun, on the descent, is a fine spring, arched over, called *Ain-el-Khowadja*. Half an hour further is the wady *Djaous*, or *Meszabeha*, a narrow valley between Djebel Nourye, which advances towards the sea, and another mountain. On the point of Djebel Nourye, overlooking the sea, stands the convent of Mar Elias. At its foot is the village Kobba, with an ancient tower near it; and in half an hour further the traveller reaches Batroun.*

ROUTE FROM TRIPOLI TO LATAKIA.

We must now explore the country north of Tripoli, included within this pashalic. Soon after leaving Tripoli, the traveller enters upon a spacious plain between the sea and the mountains, seven hours across.† Maundrell says, it is called *Junia*, i. e. the

* Burckhardt's Travels in Syria. pp. 172, 178.

† About two miles north of Tripoli, near the tomb of a sheikh (Sheikh El Bedawy), there is a copious spring enclosed with a wall; it is a fine square basin, containing a great quantity of fish, which are esteemed sacred by the Turks of Tripoli, and are fed daily by the guardians of the tomb. No one dares kill any of them; they are, as the Turks express it, a *wakf* to the tomb; Pococke says, that, on bread being thrown in, the fish come in shoals, and even leap up and take it out of the hand. The same kind of fish is found in the Kadesha.

Plain, by way of eminence, and is exceeding fruitful by reason of its many rivers. The first of these, going from Tripoli, is the *nahr el Bered*, or Cold River, where there is a bridge of three arches, and a khan for travellers. It is "two good hours" (Burckhardt makes it three and a quarter) from Tripoli. Two hours beyond nahr el Bered, is the *nahr Akkar*, having a handsome stone bridge of one very large arch, with a mill near it. To the east of the wady is a hill called Tel Arka, which appears, from its regularly flattened conical form and smooth sides, to be artificial. On its E. and S. sides, are large and extensive heaps of rubbish, traces of ancient dwellings, blocks of hewn stone, remains of walls, and fragments of granite columns, grey and red. Here, probably, stood the ancient town of Arca, the birthplace of Alexander Severus. Three quarters of an hour further, the traveller crosses a third river, *nahr Abrosh*, the Leper's River; and about half an hour beyond this, is the *nahr el Keber*, the Great River; supposed to be the ancient Eleutherus. This is a large torrent, and, in the rainy season, cannot be forded without danger from its rapidity. The stone bridge of three arches described by Maundrell, is now a ruin; and the Hamah caravans, Burckhardt says, have been known to remain encamped on its banks for weeks together, without being able to cross it. Yet no one repairs the bridge! Maundrell reckons this river about six hours from Tripoli: Burckhardt makes it nine. About ten hours from Tripoli is *Ain-el-Hye*, the serpent Fountain,—a good spring, "though of a bad name," says Maundrell: it is a quarter of a mile only from the sea. A little further, about a league from the shore, is the island of Ruad, supposed to be the Arvad, Arpad, or Arphad of the Scriptures,* the

* Gen. x. 18. 2 Kings xix. 13. Ezek. xxvii. 11. Isa. x. 9; xxxvii. 13. Jer. xlix. 23.

Aradus of the Greeks and Romans. All around the Serpent Fountain, and for some distance southward of it, are considerable traces of foundations, and ruins, and ancient sepulchres; "from which it may assuredly be concluded," remarks that traveller, "that here must needs have been some famous habitation in ancient times: but whether this might be the Ximyra laid down by Strabo hereabouts, (the same, possibly, with the country of the Zemarites, mentioned in conjunction with the Arvadites*) I leave to others to discuss." Pococke supposes that this is the Enydra of Strabo, which was north of Marathus; and the similarity of the name may be thought to favour his conjecture. "Probably," he adds, "it was the watering-place on the continent for the isle of Aradus." To the south of this is what the learned traveller characterises as "one of the greatest and most extraordinary pieces of antiquity that are to be seen." A court, fifty yards square, has been cut in the natural rock; the sides of the rock, about three yards high, supplying the place of walls, except on the north, where it is open. Here there are signs of two entrances, which, Pococke thinks, were joined by a wall on each side. In the centre of this area, a square part of the rock has been left standing, three yards high, and five yards and a half square, to serve as a pedestal for a throne. The throne itself is composed of four large stones; two at the sides, one at the back, and another overhanging them, in the manner of a canopy: this is five yards and three quarters square, and has a handsome cornice sculptured round it, of a kind common in Upper Egypt. The whole structure is about twenty feet high, and fronts the open side of the court. At the two inner angles of the area, there seem to have been two small apartments: pillars of the natural rock have been left here, apparently for doorways. There can be little doubt that this court

* Gen. x. 18.

was as Maundrell supposes, an idol temple, and the pile in the centre the idol's throne. "It seems the more probable," he remarks, "in regard that Hercules, *i. e.* the Sun, the great abomination of the Phenicians, was wont to be adorned in an open temple." Here we have a remarkable trace of the same superstition that travelled from India to Egypt, from Egypt to Phenicia, and from Phenicia to Britain. The Egyptian Memnon, the Indian Jain Eswara, the gigantic image reared by Nebuchadnezzar in the plain of Dura, the huge wicker image in which the Druids burned human victims in sacrifice to Beli, and the Syrian Baal, were all, probably, the same deity, who, under the names of On, Osiris, Adonis, Baal, Hercules, has been the object of almost universal idolatry.

On the north side of the fountain is what Maundrell calls a large dike, thirty yards over at top, also cut into the firm rock, and stretching in a direct line east and west, more than a furlong. The sides slope down, with seven steps on each side, the whole length of the excavation; but the steps do not go down to the bottom: they have probably been meant for seats, rather than for stairs. The east end seems to have terminated in a semi-circle. At the west end, the rock has been cut away in such a manner as to lead one to suppose there were formerly apartments there. One part is cut into a square area, from which there is a way into the valley directly opposite to the temple. "This place might serve," remarks Pococke, "for some sports to divert the people of Aradus and Antaradus; and, probably, it was a circus." Directly south of the temple, the rocks, which rise higher in that part, have been worked like quarries, and sunk down in many places, possibly as reservoirs for water. There are also, in different parts, many walls cut out of the rock, and particularly in one place, almost an entire house: the rock is cut away from it all round;

there are many niches, windows, and doors in it, and a wall of division along the middle, with a doorway.

About half a mile to the south of these are two sepulchral towers, about ten yards distant from each other: they are minutely described by Maundrell. "The first tower," he says, "was thirty-three feet high. Its longest stone or pedestal was ten feet high, and fifteen square: the superstructure upon which was, first a tall stone in form of a cylinder, and then another stone cut in shape of a pyramid. The other tower was thirty feet and two inches high. Its pedestal was in height six feet, and sixteen feet six inches square. It was supported by four lions, carved one at each corner of the pedestal. The carving had been very rude at best; but was now rendered by time much worse. The upper part reared upon the pedestal was all one single stone. Each of these barbarous monuments had under it several sepulchres, the entrances into which were on the south side. It cost us some time and pains to get into them; the avenues being obstructed, first with briars and weeds, and then with dirt. But, however, we removed both these obstacles; encouraging ourselves with the hopes, or rather making ourselves merry with the fancy, of hidden treasure. But as soon as we entered into the vaults, we found that our golden imaginations ended (as all worldly hopes and projects do at last) in dust and putrefaction. But, however, that we might not go away without some reward for our pains, we took as exact a survey as we could of these chambers of darkness.

Going down seven or eight steps, you come to the mouth of the sepulchre; where, crawling in, you arrive in a chamber, which is nine feet two inches broad, and eleven feet long. Turning to the right hand, and going through a narrow passage, you come to a room, which is eight feet broad and ten long. In this chamber are seven cells for corpses,

viz. two over against the entrance, four on the left hand, and one unfinished on the right. These cells are hewn directly into the firm rock. We measured several of them, and found them eight feet and a half in length, and three feet three inches square. I would not infer from hence, that the corpses deposited here were of such a gigantic size as to fill up such large coffins: though, at the same time, why should any men be so prodigal of their labour, as to cut these caverns into so hard a rock as this was, much further than necessity required? On the other side of the chamber was a narrow passage, seven feet long, leading into a room whose dimensions were nine feet in breadth and twelve in length. It had eleven cells, of somewhat a less length than the former, lying at equal distances all round about it. Passing out of the room foreright, you have two narrow entrances, each seven feet long, into another room. This apartment was nine feet square: it had no cells in it like the others, nor any thing else remarkable, but only a bench, cut all along its side on the left hand.

From the description of this sepulchre, it is easy to conceive the disposition of the other. The height of the rooms in both, was about six feet; and the towers were built each over the innermost room of the sepulchre to which it belonged.

At about the distance of a furlong from this place, we discerned another tower, resembling this last described. It was erected likewise over a sepulchre. There was this singularity observable in this last sepulchre that its cells were cut into the rock eighteen feet in length, possibly to the intent that two or three corpses might be deposited in each of them, at the feet of one another. But having a long stage this day to Tripoli, we thought it not seasonable to spend any more time in this place, which might perhaps have afforded us several other antiquities. And yet for all our haste, we

had not gone a mile before our curiosity was again arrested by the observation of another tower, which appeared in a thicket not far from the way side. It was thirty-three feet and a half high, and thirty-one feet square, composed of huge square stones, and adorned with a handsome cornice all round at top. It contained only two rooms, one above the other, into both which there were entrances on the north side, through two square holes in the wall. The separation between both rooms, as also the covering at the top was made, not of arched work, but of vast flat stones, in thickness four feet, and so great in extent, that two of them in each place sufficed to spread over the whole fabric. This was a very ancient structure, and probably a place of sepulture."

A little to the east of the first-mentioned towers, the rock has been cut into the form of a pedestal, about twenty eight feet square and nine feet high: on the E. side, about five feet from the ground, is a hole by which there is an ascent of three or four steps to the top. "This seems," says Pococke, "to have been designed as a basement for some building over a sepulchral grotto. All these sepulchral monuments were erected over the grots in which they deposited the bodies; and this might be the burial-place of Aradus, though it is a little to the S. of that island. The people probably brought all their dead over to the continent, as those of the Isle of Delos carried theirs to another island near, which was allotted for that purpose."

The island of Ruad, which Maundrell saw only from the shore, is described by him as wholly filled up with tall buildings like castles. Pococke went over to it, and his account is as follows: "There is a very safe road for the shipping to the east of the island, where they can fix their anchors on the shore. The ships, without doubt, formerly came up close to the east side of it, for there are two piers, built out to

defend them against the weather; and a small cape of the island is a natural shelter from the south wind. There seems to have been a double wall to the north and west sides of the island, but, on the south, I saw only the signs of one wall: these walls were fifty paces apart. There are still great remains of the outer wall, which, on the north side is very high, and about fifteen feet thick, being built of large stones, some of them fifteen feet long. It is possible, that some of the smaller shipping and the boats might be laid up between these walls.* The rock to the west is worked out like a wall; and there are reliefs on it of a cross and crosier. In every part of this island there were cisterns hewn out of the rock, like cellars, under their houses, with holes in the top of them, in order to draw up the water. Strabo makes mention of these, and of some basins near the wall. On the north there are remains of two sides of a rusticated building, the walls of which are three feet thick: it seems to have been built about the same time as Tortosa. There are very few houses on the island, except in the two castles, which are defended by cannon against the corsairs. The shipping that come here, take in tobacco, of which a great quantity is grown on the continent: they carry it to Egypt. When there is not a supply, they load with wood for that country." Pococke mentions a wood on the continent, nearly opposite the island. He was informed, that the Maltese had possession of Ruad in the preceeding (seventeenth) century, and that it was taken from them by surprise at night. He visited it in 1738. Volney, about fifty years after, speaks of the island as a mere rock, entirely naked and deserted. "There does not remain," he says, "a single wall of that crowd of houses which, according to Strabo, were

* A similar mode of artificial shelter was adopted at Batroun. See p. 226.

built with more stories than those at Rome itself." It was reckoned twenty stadia from the continent, and seven stadia in circumference. The territory of this once powerful maritime republic, extended on the main land from Tortosa to Jebilee.

In three quarters of an hour from Ain-el-Hye, the traveller crosses the bed of a torrent, nearly dry in summer; but, from the largeness of the channel and the fragments of a stone bridge, Maundrell concludes that it must anciently have been no inconsiderable stream. It would seem in some respects to answer more accurately to the situation of the ancient Eleutherus, than the *nahr el Kebir:* Pliny represents that river as emptying itself into the sea over against Aradus.* In about a quarter of an hour after crossing this river, the traveller reaches Tortosa.

Tortosa, by the natives called Tartous, is the ancient Orthosia, which was a bishop's see in the province of Tyre. It is frequently mentioned in the history of the Crusades, as a place of great strength. Its appearance at the close of the seventeenth century, is thus described by Maundrell. "Its situation is on the sea-shore, having a spacious plain extending round about it on its other sides. What remains of it is the castle, which is very large, and still inhabited. On one side it is washed by the sea; on the others, it is fortified by a double wall of coarse marble, built after the rustic manner. Between the two walls is a

* Nat. Hist. lib. v. cap. 20. See Maundrell. Ptolemy, as cited by Terranius, places it yet more northerly between Orthosia and Balanea. Strabo places it between Orthosia and Tripoli, as a boundary division dividing Syria from Phenicia; but Ptolemy places Orthosia itself in Phenicia; while the Jerusalem Itinerary makes Phenicia begin south of Arcas, and seems to make the Eleutherus the nahr el Bered. Pococke has devoted a learned note to this subject. Travels in the East, book ii. chap. 27.

ditch; as likewise is another encompassing the outermost wall. You enter this fortress on the north side, over an old draw-bridge, which lands you in a spacious room, now for the most part uncovered, but anciently well arched over, being the church belonging to the castle. On one side it resembles a church, and in witness of its being such, shews, at this day, several holy emblems carved upon its walls; as that of a dove descending, over the place where stood the altar, and in another place, that of the holy lamb. But, on the side which fronts outward, it has the face of a castle, being built with port-holes for artillery, instead of windows. Round the castle, on the south and east sides, stood anciently the city. It had a good wall and ditch encompassing it, of which there are still to be seen considerable remains. But for other buildings, there is nothing now left in it, except a church, which stands about a furlong eastward from the castle. It is 130 feet in length, in breadth ninety-three and in height, sixty one. Its walls, and arches, and pillars, are of a bastard marble, and all still so entire, that a small expense would suffice to recover it into the state of a beautiful church again. But, to the grief of any Christian beholder, it is now made a stall for cattle, and we were, when we went to see it, almost up to our knees in dirt and mire."

Pococke supposes the church to have been a building of the sixth century, and says, that it does not seem to have been finished: it is of the Corinthian order, and the arches, which are executed with the plain olive-leaf, are built on square pillars, covered on the four sides with semicircular pilasters. The pulpit was fixed to one of the pillars, and over it is an inscription in Syriac. He describes the modern town as within the walls of the castle, which are strong, of a surprising height, being at least fifty feet, and beautifully built of a large hewn stone rusticated; the whole is nearly half a mile in circuit. The church

was still entire, and the small one, within the castle, almost so. About half a mile to the north of Tortosa, is a place to which boats come from the island of Ruad, where there are some signs of a pier and walls in the sea. This he supposes to be Caranus, the port of Aradus on the continent.

An hour and a half further is "a fair, deep river, called *nahr Hussein.*" Three hours beyond this, is another "small clear stream;" and an hour and a half further, an ancient site called Baneas, supposed to be the Balanea of Strabo, and the Valania of the middle ages. "This place is four good hours from Jebilee; it stands upon a small declivity, about a furlong from the sea, and has a fine clear stream running swiftly by it on the south side. It is at present (1697) uninhabited, but its situation proves it to have been anciently pleasant; its ruins are well built, and its bay before it an advantageous situation." It seems, however, Pococke thinks, to have been but an inconsiderable town. Towards the E. side are ruins of a small church, and a little higher up the hill are ruins of a strong castle. At the bottom of the hill is another castle, commanding the bay, "where they receive the customs of goods imported." Pococke found the site still entirely deserted. To the S.E. of Baneas, on the top of a very high hill, is an old castle, called by the Turks Merkab, the *Margath* of Adrichomius. "It is about half a mile in circumference, occupying the whole summit of the mountain; it is of a triangular figure, and exceedingly strong; the inner walls are fifteen feet thick, and there is an outer wall encompassing it all round, except in one part, where its natural situation is so strong as to render it unnecessary. At the east and west ends are two very large round towers, each encompassing a small court. They have a tradition, that this castle was a work of the Franks, and it was certainly held by the knights of Jerusalem. The governor said to us, 'This fabric

was raised by your fathers, and we took it by the sword.' To which answer was made, 'It is true, and you suffer so fine a building to run to ruin. The truth is, the whole or part of it was built under the Greek emperors, and the bishops of Balanea were obliged to translate their see to this place, to secure themselves against the Saracens. The church, which is towards the east end of the castle, is well built, mostly of a black stone; it is adorned with semi-circular pillars of the Corinthian order, tolerably well executed. Adjoining it, on the east, are some large rooms and a private chapel; and to the west, a large saloon arched over, and supported by pillars in a very magnificent manner. Under the buildings are great vaults or cisterns cut out of the rock; and out of these that black stone was hewn, of which the greatest part of the castle is built." The road up to the castle, is a very steep ascent of an hour and a half from Baneas; but the traveller leaves it on his right within a quarter of an hour of reaching that place, which Maundrell makes "four good hours" from Jebilee. About an hour and a half further, Maundrell mentions a river called *nahr Jobar*, shewing the remains of a well-built stone bridge over it, and near it a great square tower, with the rubbish of many buildings round it. Half an hour beyond this is "a fair, deep river," the *nahr el Melek*, or "King's river," with a bridge over it.* On both sides of the stream are

* Pococke's account of this route differs materially with regard to the rivers. The *nahr el Melek*, he calls the river *Sin* but says that a mill near it is called *Tahaun el Melek*. He supposes it to be the sight of the ancient Paltos. Maundrell distinctly makes *nahr Jobar* two hours and a half from Jebilee; Pococke three hours and a half; and between this and the nahr of Melek, he places the river *Henshoun*, of which Maundrell takes no notice. Nahr Jobar, according to Pococke, is only an hour to the N. of Baneas. The stream to the S., which he calls the river of Baneas, must, he says, be the same as the river called Valania in the middle ages. This stream too has been taken for the ancient Eleutherus. See page 209.

heaps of ruins, apparently Roman, with several granite columns. The whole of this tract, from Tortosa to Jebilee, exhibits ruins of castles and ancient sites, "which testify that this country, however it be neglected at present, was once in the hands of a people that knew how to value it, and thought it worth the defending."*

Jebilee is thus described by Maundrell. "Jebilee is seated close by the sea, having a vast and very fruitful plain stretching round about it, on its other sides. It makes a very mean figure at present; though it still retains the distinction of a city, and discovers evident footsteps of a better condition in former times. Its ancient name, from which also it derives its present, was Gabala; under which name it occurs in Strabo and other old geographers. In the time of the Greek emperors, it was dignified with a bishop's see, in which sometimes sat Severian, the grand adversary and arch-conspirator against St. Chrysostom. The most remarkable things that appear here at this day, are a mosque, and an almshouse just by it, both built by Sultan Ibrahim. In the former his body is deposited, and we were admitted to see his tomb, though held by the Turks in great veneration. We found it only a great wooden chest, erected over his grave, and covered with a carpet of painted calico, extending on all sides down to the ground. It was also tricked up with a great many long ropes of wooden beads hanging upon it, and somewhat resembling the furniture of a button-maker's shop.

* "The whole country from Tripoli, with one exception in the neighbourhood of Markab, a village enclosed in ancient fortifications, and seated on the top of a square mountain, near which the coast is rocky,—is along a vast rich plain at the foot of the Enzairy mountains, which are of no considerable height. The plain is watered by many rivers, and there are also several torrents now dry. These rivers are generally pretty; their banks are covered with myrtle, oleander, wild vine, fig-tree, &c. Though the soil is rich, it is very partially cultivated and thinly peopled."—IRBY and MANGLES, p. 222.

This is the Turk's usual way of adorning the tombs of their holy men, as I have seen in several other instances; the long strings of beads passing in this country for marks of great devotion and gravity. In this mosque we saw several large incense-pots, candlesticks for altars, and other church furniture, being the spoils of Christian churches at the taking of Cyprus. Close by the mosque is a very beautiful bagnio, and a small grove of orange-trees, under the shade of which travellers are wont to pitch their tents in the summer time. The Turks that were our conductors into the mosque, entertained us with a long story of this Sultan Ibrahim, who lies there interred; especially touching his mortification and renouncing the world. They reported, that having divested himself of his royalty, he retired hither, and lived twenty years in a grotto by the sea side, dedicating himself wholly to poverty and devotion: and in order to confirm the truth of their relation, they pretended to carry us to the very cell where he abode. Being come to the place, we found there a multitude of sepulchres hewn into the rocks by the sea side, according to the ancient manner of burying in this country: and among these they shewed one, which they averred to be the very place in which the devout Sultan exercised his twenty years' discipline; and to add a little probability to the story, they shewed, at a small distance, another grotto, twice as large as any of its fellows, and uncovered at the top, which had three niches or praying-places hewn in its south side. This they would have to be Sultan Ibrahim's oratory, it being the manner of the Turks always to make such niches in their mosques and other places of devotion, to denote the southern quarter of the world; for that way the Mussulmans are obliged to set their faces when they pray, in reverence to the tomb of their prophet. These niches are always formed exactly resembling those usually made for statues, both in

their size, fabric, and every circumstance. I have sometimes reflected for what reason the Turks should appoint such marks to direct their faces toward in prayer; and if I may be allowed to conjecture, I believe they did it at first in testimony of their iconoclastic principle, and to express to them both the reality of the Divine presence there, and at the same time also its invisibility. The relaters of this story of Sultan Ibrahim were doubtless fully persuaded of the truth of it themselves. But we could not tell what conjectures to make of it, having never met with any account of such a sultan, but only from this rude tradition. From these Mahommedan sanctuaries, our guide pretended to carry us to a Christian Church, about two furlongs out of town on the south side. When we came to it, we found it nothing but a small grotto in a rock by the sea shore, open on the side towards the sea, and having a rude pile of stones erected in it for an altar. In our return from this poor chapel, we met with the person who was the curate of it. He told us that himself and some few other Christians of the Greek communion, were wont to assemble in this humble cell for divine service, not being permitted to have any place of worship within the town.

"Jebilee seems to have had anciently some convenience for shipping. There is still to be seen a ridge composed of huge square stones, running a little way into the sea; which appears to have been formerly continued further on, and to have made a mole. Near this place we saw a great many pillars of granite, some by the water side, others tumbled into the water. There were others in a garden close by, together with capitals of white marble finely carved, which testify in some measure the ancient splendour of this city. But the most considerable antiquity in Jebilee, and the greatest monument of its former eminency, is the remains of a noble theatre just at the north gate

of the city. It passes amongst the Turks for an old castle, which, according to the Asiatic way of enlarging, they report to have been of so prodigious a height, when in its perfect state, that a horseman might have rode about sun-rising a full hour in the shade of it. As for what remains of this mighty Babel, it is no more than twenty feet high. The flat side of it has been blown up with gunpowder by the Turks. And from hence, as they related, was taken a great quantity of marble, which we saw used in adorning their bagnio and mosque before mentioned. All of it that is now standing is the semicircle. It extends from corner to corner just a hundred yards. In this semicircular part is a range of seventeen round windows just above the ground, and between the windows all around were raised, on high pedestals, large massy pillars, standing as buttresses against the wall, both for the strength and ornament of the fabric; but these supporters are at present most of them broken down. Within is a very large arena, but the just measure of it could not be taken, by reason of the houses with which the Turks have almost filled it up. On the west side, the seats of the spectators remain still entire, as do likewise the caves or vaults which run under the subsellia all round the theatre. The outward wall is three yards three quarters thick, and built of very large and firm stones; which great strength has preserved it thus long from the jaws of time, and from that general ruin which the Turks bring with them into most places where they come."

The principal produce of the soil near Jebilee, is cotton. The road now lies nearly N. along the coast, having a ridge of mountains at about two hours' distance on the right, to Latakia, the ancient Laodicea *ad mare*, a day's journey from nahr el Melek.*

* Maundrell, in coming from Aleppo, left Lataika at about

Laodicea was so named by Seleucus Nicator, its founder, in honour of his mother. He founded also Seleucia, Antioch, and Apameia. The modern town is situated on the N.W. side of Cape Ziaret, an elevated tongue of land, which projects into the sea about half a league. The port, which is half an hour's distance from the town, is very small, but better sheltered, Captain Mangles says, than any town on the coast. Pococke states, that the place was very inconsiderable till within fifty years of his journey to those parts, when the tobacco trade to Damietta was established here. "On this increase of trade, the town was enlarged, and several good houses were built of the hewn stone which they are continually digging out of the ruins; for the ground of the city is risen very much, having been often destroyed by earthquakes, which of late years have been much greater here than at Antioch.* There is a monastery in the city, he continues, "belonging to the Latin convent of the Holy Land. There are many Greeks here, and about thirty families of Cypriots, who live in a particular quarter of the town. They have a Greek bishop resident in this city, and three or four churches. There is a cemetery belonging to one of them, where both the English and those of the Church of Rome bury. In the heart of the town there is a small church, which has the appearance of some antiquity, and is dedicated

two hours' distance to the westward. Between Jebilee and Latakia, Pococke mentions three streams: the first, half a league from Jebilee, which he crossed by an old bridge; a second, half an hour further, over which is a bridge of three arches; an hour further, a considerable stream called *nahr Shobar*, "the river of pine-trees;" and within two miles of Latakia, "a deep stream, but not wide," called *nahr Gebir*, the great river,—the bridge about two miles from the sea. This *nahr Gebir* must not be confounded with the one of that name S. of Tortosa.

* In 1796, an earthquake laid a great part of it in ruins, and destroyed numbers of the inhabitants.

to St George. To the north of the supposed ancient suburb, are ruins of a large church on an advanced ground: it is called *Pharous*, and seems to have been a very magnificent Gothic building, probably of the sixth century. The body of the church fell down many years ago; it had a portico, to which was an ascent by many steps. There was a lofty arch across the west end of the church, which was supported by two pillars, built of hewn stone, ten feet in diameter, in which were stairs up to the top. From these pillars the building seems to have extended thirty-five paces to the E., and it was about twenty-eight paces broad. Within the northern walls of the city is a large grotto, to which there is a descent by many steps: they say it was an old church. It has a well in the middle; but, by the manner in which it was cut with niches, as if designed to receive bodies, one may see it was intended for a sepulchre. The Greeks perform Divine service here. There are descents by stairs to many grots by the sea side. About the N.W. corner of the city, the sea has washed away the very rock, and laid open some of them, and it appears that others have been entirely destroyed. There is a well on the shore at the N.E. corner of the bay, to which, I suppose, the wall of the suburbs came: the water of it is fresh, and there are several marble coffins round it, that serve as cisterns.

"Towards the S.E. corner of the town, there is a remarkable triumphal arch, almost entire: it is built with four entrances, like the *Forum Jani* at Rome. The pediment in the entablature is very extraordinary, and has not a good effect: over this there is a sort of attic story, the frieze of which is enriched with military ornaments. It is conjectured, that this arch was built in honour of Lucius Verus or of Septimius Severus. In the way from it towards the port, there are several grey granite pillars standing in the gardens, which seem to have been in two

rows leading from the arch to the port; probably, they are the remains of a portico on each side of a grand street that might lead from the arch to the harbour."

Besides these remains, he mentions part of two sides of a portico of the Corinthian order, the entablature very fine: it was probably attached to a temple. The town is supplied with water from a well on the E. side, by an aqueduct very slightly built. To the S. are some low hills, over the top of which the walls of the city are supposed to have been carried, as, all over the gardens and fields as far as those hills, are found fragments of marble and brick. Captain Mangles states, that the Marina is built upon foundations of ancient columns: he notices also a fine old castle projecting into the sea at the point of a bed of rocks. He lodged at the house of the English agent, Signor Moses Elias, "a very excellent man."

At Latakia, according to both Volney and Burckhardt, the pashalic of Tripoli terminates; but Maundrell makes it extend about two days' journey further on the road to Aleppo, to "a woody, mountainous country," divided by the valley *Bedame* from the mountains which overlook the Orontes, to the E. of Shogger. In this route occur the names of the following places: *Sholfatia*, a poor village on a mountain torrent, dry in summer, but often impassable in the rainy season; four hours further, *Bellulca*, the residence of an aga, inhabited partly by Maronites; near this, to the left of the road, *Citte Galle*, inhabited solely by Maronites; three hours further, the road lying over a steep mountain called *Occaby*, to *Caphar Crusia;* an hour further, to *Hadjar-el-Sultane*, the Sultan's stone; from this spot, a day's journey (seven hours and a half) in a N.E. direction to Shogger. A few miles beyond *Hadjar-el-Sultane*, at the bottom of a deep valley, is an extraordinary fissure in the earth, of a great depth, "but withal so narrow, that it is

not discernible to the eye till you arrive just upon it, though, to the ear, a notice of it is given at a great distance, by reason of the noise of a stream running down into it from the hills. We could not guess it," says Maundrell, "to be less than thirty yards deep, but it is so narrow, that a small arch, not four yards over, lands you on its other side. They call it *the Sheikh's Wife*,—a name given it from a woman of that quality who fell into it, and, I need not add, perished. The depth of the channel and the noise of the water are so extraordinary, that one cannot pass over it without something of horror. The sides of this fissure are firm and solid rock, perpendicular and smooth, only seeming to lie in a wavy form all down, as it were to comply with the motion of the water. From which observation we were led to conjecture, that the stream, by a long and perpetual current, had as it were sawn its own channel down into this unusual deepness; to which effect the water's being penned up in so narrow a passage, and its hurling down stones along with it by its rapidity, may have not a little contributed."

From Shoggle, or Shogger, "a pretty large, but exceeding filthy town," on the Orontes, it is a day's journey of ten hours to the village of Kefteen; and thence between six and seven hours in an easterly direction, to Aleppo, where we take leave of this intelligent and amusing traveller.*

There is another route from Tripoli, by way of Homs and Hamah, through the valley of the Orontes, which was taken by Burckhardt in 1812, in journeying from Aleppo to Damascus: this route turns off eastward beyond the *nahr el Kebir*, along the foot of the hills forming the *Djebel Shara*, which is the lower northern continuation of Mount Libanus, where a

* In returning by the same route, Maundrell was eight days in journeying from Tripoli to Aleppo.

vast plain, open to the sea on the west, extends N. as far as the mountains of Tortosa, and is bounded on the E. by the Anzairy mountains. The latter chain, according to Volney, extends from the nahr el Kebir to Antioch. It is but little known. Volney states, that the pashas of Tripoli had always been desirous of bringing the Anzairies, as well as the Maronites, under their dominion, but that, in both cases, the natives had been able to oppose with success the entrance of the Turks into their territory, so that the government had been obliged to content itself with a tribute, the levying of which is entrusted to some native chief, who farms it by the year. The lease of the Anzairy territory was at that time (1785) divided between three chiefs, or *mokaddamin*, who held it of the Pasha of Tripoli. Of the natives themselves, still less is known than of the Maronites and the Druses; but, from Volney, Niebuhr, and Burckhardt, we glean the following particulars.

THE ANZAIRIES.

The Anzairies,* or Nassarians, according to a writer quoted by Volney,† derive their name from the village of *Nasar;* and their origin, as a distinct sect, is referred to the following circumstances.

"There was, A.D. 891, in the environs of Koufa, in the village of Nasar, an old man who, by his fastings, prayers, and poverty, obtained the reputation of a saint. Several of the inhabitants having declared themselves his partisans, he chose from among them twelve individuals to propagate his doctrine. But the

* Maundrell alludes to them under the name of *Neceres;* so called, he says, by the Turks. Pocoeke writes it *Nocires* and *Noceres*. Niebuhr calls them *Nassariens;* D'Anville, *Nassaris;* Delisle, *Ensyriens;* Volney, *Ansarié* and *Ansariens;* Burckhardt, *Anzeyrys*.

† Assemani. *Bibliothèque Orientale.*

governor of the place, alarmed at this proceeding, threw the old man into prison. In this reverse of fortune, his condition touched the heart of a female slave of the jailor, and she formed the project of setting him at liberty. An opportunity soon occurred, of which she did not fail to avail herself. One day, when the jailor had gone to bed intoxicated, and was in a profound sleep, she contrived to steal the keys from under his head, and, after opening the door for the old man, to replace them unperceived. The next day, when the jailor came to visit his prisoner, he was astonished to find the place empty, the more so as he could perceive no mark of violence. He concluded that the old man had been delivered by an angel, and he spread a report to that effect, with a view to avert the blame which he deserved. The old man told the same tale to his disciples, and he gave himself up more than ever to the dissemination of his notions. He wrote a book, in which, among other things, is a declaration to the following effect: 'I, such a one, of the village of Naser, have seen Christ, who is the Word of God, who is Achmed, the son of Mohammed, the son of Hanafa, of the race of Ali, who is also Gabriel; and he said to me, Thou art he who readeth with understanding; thou art the man that speaketh truth; thou art the camel that preserveth the Faithful from wrath; thou art the beast of burden that carrieth their load; thou art the (holy) spirit and John the son of Zachariah: go and preach, that men should make four genuflections in praying; to wit, two before the sun-rising, and two before sunset, with the face turned towards Jerusalem, saying three times, God almighty, God most high, God most great; that they observe only the second and third festivals; that they fast only two days in the year; that they drink no beer, but as much wine as they choose; and that they abstain from the flesh of carnivorous animals.' The old man, having travelled into Syria, dissemi-

nated these opinions among the natives, who in a mass believed on him; and, some years after, he withdrew himself, and was never heard of more."

"Such," adds M. Volney, "was the origin of these Ansarians, who were found for the most part to be inhabitants of these mountains." It is impossible, however, not to admire the easy faith which this apostle of incredulity, in relation to matters of religion, reposes in this incoherent, unauthenticated, and ridiculous tale. M. Niebuhr gives a different account altogether. Through a Maronite, named Antun Beitar, interpreter to M. de Masseyk, he procured the sight of a manuscript said to have been copied by a Jesuit, from a book found in the house of a Druse, where the Jesuit passed a night. This, it must be admitted, is not the most unsuspicious channel of information; but it seems as respectable a source as that from which the above tale has been drawn. The account of the Druses contained in the said manuscript, substantially agrees with that which we have given on other authorities. With regard to the Nassarians, the author of the manuscript states, that they were formerly *Druses*, but that a certain Nassari had seduced them into a denial of the divinity of Hakem, substituting in his room Ali Ibn Abi Taleb, son-in-law of Mahommed, whom they adored as God; that this deceiver, moreover, taught them, that the Divinity had resided in twelve imaums of the house of Ali, but that having disappeared with Mahommed el Mochdi, the last of these imaums, it had now taken up its residence in the sun. The same Druse author further states, that the Nassarians believe in metempsychosis; that they even hold, that the soul of a believer of their sect passes, after death, into another Nassarian, and then, after a certain time, enters into a star; but that if any one has been unruly and disobedient to the precepts of Ali, his soul passes into the body of a Jew, a Sunnite, or a Chris-

tian, and undergoes repeated changes, till it becomes sufficiently purified to attain at last transformation into a star; while the souls of unbelievers, who worship not Ali Ibn Abi Taleb, pass into camels, mules, asses, dogs, sheep, and other animals.

"These statements," adds Niebuhr, "sufficiently agree with those which I found in another little work 'on the Religion of the Nassarians,' and which was in like manner procured me by Antun Beitar. This little treatise was stated to have been discovered by some Turkish officers of justice in the chamber of a Nassarian, whom they had surprised by night and dragged to prison. It was the original manuscript, but incomplete, badly written, and so full of obscure expressions, that the author himself says in one place, that the Nassarians had drawn a wall from the country of Gog and Magog, or that they had made use of obscure expressions in their books, to conceal their mysteries from unbelievers. Thus, no person who is not a Nassarian, will ever understand what this writer means, when he, for example, calls Gabriel the raven, the arch, the ring, the *belkis*, the rod of Moses, the dromedary of Salech, the calf of the Israelites, of the hidden apostles, &c. Similar expressions are found in every page, without any explanation being given of them. I have obtained from them, however, the following information.

"The Nassarians call themselves *Mumen*. They speak of the unity of God, that is to say, of Ali, who is to proceed from the eye of the sun, and to judge the world, and of five persons who are united to him; namely, 1. *Maana*, or Intelligence; 2. *Ism*, the Name, the possessor of the true wisdom, who is always under the guidance of *Maana;* 3. *Bab*, the Gate; 4. *Itam*, the Orphans; and 5. *Hossein*. I confess, that not being initiated into the mysteries of this religion, I understand nothing about this *Quintity*."

Then follows some unintelligible jargon about the different incarnations of these five several personages or entities, agreeably to the notion of transmigration. In every case, the *Maana* appears the subordinate of the *Ism*, which is stated to have been successively, Adam, Noah, Jacob, Moses, Solomon, Jesus, Mahommed. In another place, the author says, that a Nassarian must believe that Mahommed, Fatima, Hassan, Hossein, and Mochsen, compose one unity, and denote Ali. The same work speaks of the expected return of Sochra or Fatima, and mentions the prohibition of the camel, the hare, the eel, pork, blood, and the flesh of all animals not properly killed, as articles of food. Further, it is laid down, that Nassarians must disclose nothing concerning their religion to strangers, must love their brethren, be charitable, refrain from theft, swearing, and all oaths whatsoever, and patiently endure poverty and ill-treatment from their wives.

From these vague and differing statements we gather, that the Nassarians are undoubtedly, like the Druses and the Motoualies, a Mahommedan sect. If they were originally Druses, as one of these authorities states, the date assigned by Volney's authority for their origin, (A. D. 891,) must clearly be fictitious; and at all events, the story of the old man is quite at variance with some of the particulars given by Niebuhr respecting the opinions of the sect. It appears, moreover, that, like the Motoualies, they are of the Shi-ite persuasion, but, as Niebuhr conjectures, of a different sect from them, being the followers of a certain Seid Abu Shaïb (Shehab?), who had for an opponent one Ishak, who attempted his life, and whose memory the Nassarians consequently hold in the greatest detestation. Possibly, he adds, the Motoualies may be Ishakians. The origin of their name seems still doubtful. One story, we have seen, derives it from the village Nasar, another from

a certain Nassairi; but no such name as this occurs in the list of prophetical incarnations given from the MS. by Niebuhr. William of Tyre confounds them with the *assassins** whom the Crusaders met with in marching from the Orontes towards Libanus. Pococke conjectured that he had discovered their name in a passage which he cites from Pliny, who speaks of a people called *Nazerini*, whose country was divided from the territory of Apameia by the river Marsyas.† He could not, he says, learn any thing particular respecting their religion; "only that, once a year, they hold a sort of feast by night, which very much resembles the ancient bacchanals." He supposed them to be a sort of pagans. Maundrell describes them, on hearsay information, in the following terms: "It is their principle to adhere to no certain religion; but, cameleon-like, they put on the colour of religion, whatever it be, which is reflected upon them from the persons with whom they happen to converse. With Christians, they profess themselves Christians: with Turks, they are good Mussulmans; with Jews, they pass for Jews; being such Proteuses in religion, that nobody was ever able to discover what shape or standard their consciences are really of. All that is certain concerning them is, that they make very much and good wine, and are great drinkers."

Volney, without citing his authority, affirms that the Ansarians are divided into the several sects of *Shamsia*, or worshippers of the sun; *Kelbia*, or worshippers of the dog; and *Kadmousia*, whose rites are stated to be of an infamous description. The latter would seem to be the same sect that is spoken of by

* These assassins (the word comes from the Arabic *hassasin*) Volney considers as the same as the Batanians, whose principal seat was to the west of Kourdistan, in the mountains of ancient Media.

† *Cale habet Apamiam, Marsya amne divisam à Nazerinorum tetrarchiâ.*—PLIN. HIST. v. 23.

Niebuhr and Burckhardt under the name of Ismaëlites or Ismaylys.* They are stated by the former traveller to be not numerous, being found chiefly at Killis, a town between Shogher and Hamah, and in Djebel Kulbie, a mountain not far from Latakia, between Aleppo and Antioch. The Mahommedans and the Oriental Christians, he says, tell incredible things of these Ismaelites; that they have nocturnal assemblies of the abominable description charged on the ancient Gnostics; that incest is allowed among them; and that their idolatry is of the most infamous and degrading description. In the environs of Mosul, and among the Kourds and Turcomans, sects are said to exist, to whom religious rites equally dreadful are attributed;† "but," adds this author, "I have never met with a person who had been present at their assemblies, or had read a copy of any of their books; and one may therefore hope that their morals are not so depraved as has been represented." Burckhardt was told a similar tale. On certain days of the year, he says, the Ismaylys are generally reported to mix in promiscuous debauchery. But his information was also hearsay. "Not only Europeon travellers and Europeans resident in Syria," he adds, "but many natives of influence have endeavoured to penetrate the mysteries of these idolators without success; and several causes combine to make it probable that their doctrines will long remain unknown. The principle reason is, that few individuals among

* Burckhardt mentions this supposed subdivision of the Anzeyrys into three sects, but calls them *Kelbye*, *Shamsye*, and *Mokladjye;* he adds: "nothing is known of them except the names." His account of the *Mokladjye* confirms the suspicion that they are the same as the *Kadmousia* of Volney, and the Ismaelites of Niebuhr, though he speaks of them as distinct from the Ismaylys. It deserves remark, that there is an Ismayly castle, mentioned by Burckhardt, called *El Kadmous.*

† "*Des Etvigneurs de Chandelle.*"—NIEBUHR, tom. ii. p. 361.

them become acquainted with the most important and secret tenets of their faith, the generality contenting themselves with the observance of some exterior practices, while the arcana are possessed by the select few. It is true, that all the different sects possess books which they regard as sacred, but they are intelligible only to the initiated. Another difficulty arises from the extreme caution of the Ismaylys upon this subject. Whenever they are obliged to visit any part of the country under the Turkish government, they assume the character of Mussulmans, being well aware that, if they should be detected in the practice of any rite contrary to the Turkish religion, their hypocrisy in affecting to follow the latter would no longer be tolerated; and their being once clearly known to be pagans, which they are only suspected to be at present, would expose them to the heaviest exactions, and might even be followed by their total expulsion or extirpation. When they go to Hamah, they pray in the mosque, which they never do at Kalaat Maszyad. This castle has been from ancient times their chief seat. One of them asserted that his religion descended from Ismayl the son of Abraham, and that the Ismaylys had been in possession of the castle since the time of El Melek-el-Dhaher, as acknowledged by the firmauns of the Porte. A few years since, they were driven out of it by the Anzeyrys, in consequence of a most daring act of treachery. The Anzeyrys and Ismaylys have always been at enmity; the consequence, perhaps, of some religious differences. In 1807, a tribe of the former, having quarrelled with their chief, quitted their abode in their mountains, and applied to the Emir of Maszyad for an asylum. The latter, glad of an opportunity to divide the strength of his enemies, readily granted the request; and about three hundred, with their Sheikh Mahmoud, settled at Maszyad, the Emir carrying his hospitality so far

as to order several families to quit the place, for the purpose of affording room for the new settlers. For several months all was tranquil, till one day, when the greater part of the people were at work in the fields, the Anzeyrys, at a given signal, killed the Emir and his son in the castle, and then fell upon the Ismaylys who had remained in their houses, sparing no one they could find, and plundering at the same time the whole town. On the following day, the Anzeyrys were joined by great numbers of their countrymen, which proved that their pretended emigration had been a deep-laid plot; and the circumstance of its being kept secret for three months by so great a number, serves to show the character of the people. About three hundred Ismaylys perished on this occasion: the families who had escaped in the sack of the town, fled to Hamah, Homs, and Tripoli, and their treacherous enemies successfully attacked three other Ismayly castles in the mountain. The Ismaylys then implored the protection of Yousef Pasha, at that time governor of Damascus, who marched with four or five thousand men against the Anzeyrys, retook the castles which had belonged to the Ismaylys, but kept the whole of the plunder of the Anzeyrys to himself. This castle of Maszyad, with a garrison of forty men, resisted his whole army for three months.

"In 1810, after Yousef Pasha had been exiled by the Porte, the Ismaylys who had fled to Hamah, Homs, and Tripoli, returned; and Maszyad is now inhabited by about two hundred and fifty Ismayly families, and by thirty of Christians. The chief, who resides in the castle, is styled emir; his name is Zogherby, of the family of Solieman. He informed me that his family had been possessors of the emirship from remote times, and that they are recognised as such by express firmauns from the Porte. Zogherby is a nephew of Mustafa, the emir who was slain

by the Anzeyrys. Some of his relations command in the Ismayly castles of El Kadmous, El Kohf, El Aleyka, and El Merkab, in the mountains towards Ladakie. After what has lately taken place, it may be presumed that the hatred between the two nations is extreme: they are, apparently, at peace, but many secret murders are committed. 'Do you suppose,' said a handsome young man to me, while his eyes flashed with anger, 'that these whiskers shall turn grey before I shall have taken my revenge for a slaughtered wife, and two infant children?' But the Ismaylys are weak; I do not think that they can muster eight hundred firelocks, while the Anzeyrys are triple that number."

Burckhardt passed a night at an Anzeyry village named Shennyn, between Maszyad and Tripoli; and as his hosts appeared to be good-natured people, he entered after supper into conversation with them, with a view to obtain some information respecting their religious tenets, but upon this point they maintained an extreme reserve. "I had heard," he says, "that the Anzeyrys maintained from time to time some communication with the East Indies, and that there was a temple belonging to their sect, to which they occasionally sent messengers. In the course of our conversation, I said that I knew there were some Anzeyrys in the East Indies. They were greatly amazed at this, and inquired how I had obtained my information; and their countenances seemed to indicate that there was some truth in my assertion. It is a fact, that they entertain the curious belief, that the soul ought to quit the dying person's body by the mouth; and they are extremely cautious against any accident which they imagine may prevent it from taking that road. For this reason, whenever the government of Ladakie or Tripoli condemns an Anzeyry to death, his relations offer considerable sums that he may be impaled, instead of hanged,

I can vouch for the truth of this belief, which proves at least that they have some idea of a future state. It appears that there are Anzeyrys in Anatolia and at Constantinople. Some years ago, a great man of this sect died in the mountain of Antioch; and the water with which his corpse had been washed, was carefully put into bottles, and sent to Constantinople and Asia Minor."

The popular opinions of a sect often furnish far better data for determining its character and origin, than its sacred books. These, being inaccessible to the vulgar, can have little influence on their actual belief; and not infrequently they may be suspected to be of a date posterior to the rise of the sect itself, being but the after-inventions of the literati or priesthood. In this point of view, Burckhardt's information is not unimportant; and the connexion between the Anzeyrys and the natives of Hindostan, could it be verified, would be an extremely interesting fact, in connexion with the similarity of some of their reported rites to the abominations of the Hindoo idolatry.

On the whole, it may be concluded that, long prior to the Ottoman conquest, these tribes had established themselves in the mountains of Syria. The main question of historical interest is, whether they represent the ancient inhabitants, or whether they are an intrusive race. If, like the Druses, the Anzeyrys should be found not to practise circumcision, the circumstance would afford a strong presumption in favour of their claim to be regarded as an indigenous race. The mongrel Mahommedism which prevails among them as well as the Druses, was in all probability imported from Egypt during the reign of the Mamlouks.* But there seems good reason

* Burckhardt noticed several *Arabic* inscriptions in different parts of the town of Maszyad; all, he says, of the time of Melek el Dhaher. Upon a vault in the castle he read the following

to believe that the ancient paganism was never completely extirpated, and that at least some foundation exists for the vague reports above referred to, relative to their idolatrous rites. In the tenet that the Deity had, since the time of Mahommed-el-Mochdi, taken up his residence in the sun, there seems an awkward attempt to graft the exotic doctrine of metempsychosis on the ancient Syrian worship of Adonis, Hercules, or Baal. The worship of the dog is not so easily accounted for; but the reader will connect with this statement what has been mentioned respecting an idol in the form of a dog which is said to have given its name to the *nahr el Kelb*, or Dog River.* As to the third sect, the Baal-Phegor of ancient Syria and the Juggernaut of India may very possibly have their votaries among some tribes, or in certain localities, of the Anzairie mountains. The temple of Aphaca was not the only place in which the Syrian Venus had her altars of abomination.† But idolatrous rites of any description are so incompatible with either the Sunnite or the Shi-ite faith, that we can scarcely imagine them to be practised by the Anzairies generally, or by any who have embraced

inscription: "The deed (or fabric) at the Mamlouk Kosta." It is a curious coincidence, that the founder of the Druse religion is stated to have been named Mohammed Ben Ismaël. One is tempted to imagine that the Ismaylys may have derived their name from him, rather than from the son of the patriarch Abraham.

* See p. 66.

† Mr Browne suggests, that the infamous worship attributed to the Anzairies, "seems a relic of the ancient dissolute manners of Antioch and Daphne." "With Christians," he says, "they affect to be of their faith. Their women are fair, have black eyes, and tolerable features." This is all the information on the subject which his work contains, and he is the only writer who affords a hint of a physiological nature respecting this equivocal people.

the mystical creed avowed in their sacred books. They are, in all probability, confined to particular districts, where paganism still survives, though shunning the day, and shrouding itself in dark and guilty mystery, through fear of the sword of Mahommed.

PASHALIC OF ALEPPO.

The pashalic of Aleppo, on which we now enter, comprises, according to Volney, the country extending from the Euphrates to the Mediterranean, between two imaginary lines: one drawn from Scanderoon to El Bir (or Beer) by the mountains; the other from Billis to the sea, by Marrah and the bridge of Shogher. This tract is for the most part composed of two large plains; that of Antioch on the west, and that of Aleppo on the east. To the north and on the coast, are the high mountains which the ancients designated by the names of Amanus and Rhosus. In general, the soil of this territory is rich and clayey. The tall and strong herbage which is found springing up every where after the winter rains, attests its fertility, but it is almost entirely destitute of fruit. The greater part of the land is untilled: scarcely is there any cultivation even in the environs of the towns and villages. The principal productions are wheat, barley, and cotton, which are more especially grown in the flat country. In the mountains, preference is given to the cultivation of the vine, the mulberry, the olive, and the fig, while the maritime border is devoted to tobacco, and the neighbourhood of Aleppo to the pistachio-tree. We take no account of the pastures which are abandoned to nomade hordes of Turkmans and Kourds.

The government of this pashalic differs in some material respects from that of the other Syrian vice-royalties. Instead of entrusting the Pasha with the collection of the revenue, the Porte appoints its own

mohassel, or collector, and allots to the Pasha a fixed salary of 80,000 dollars, or above 8,300*l.*; a sum notoriously insufficient for even the public disbursements of the government, but the Porte reckons on the contributions he will be able to draw from the Kourds and Turkmans, and the *avanias* which he will impose both on villages and individuals; and the pashas are not behind hand in acting up to this expectation.* Abdi Pasha, who held the government some time about the year 1770, managed to carry off, in about fifteen months, more than 160,000*l.* sterling, by laying every trade under contribution, down to the pipe-cleaners. After him, another pasha of the same name, was expelled for practising similar extortions. The consequence of this miserable policy is, that the country is entirely ruined. In the ancient *deftar*, or tax-registers, there were reckoned within the pashalic of Aleppo more than 3,200 villages. In 1785, when Volney visited Syria, the collector of the revenue could hardly make out 400.† "Those of our merchants," he says, "who have lived here twenty years, have seen the greater part of the environs of Aleppo depopulated. The traveller meets there with nothing on every side but houses in ruins, cisterns broken up, fields abandoned. The husbandmen have taken refuge in the towns, where they are lost in the population, or where at least the individual eludes the rapacious hand of despotism, which is baffled by the crowd."

Since Volney's time, although the political division

* D'Arvieux states, that they contrive to raise their actual revenue to about 25,000*l.*

† "It is asserted," says Dr Russell, "that, of 300 villages formerly comprehended in the bashawlic, less than one third are now (1772) inhabited. Agriculture declines in proportion." Dr R. seems to speak of the immediate territory of Aleppo, rather than of the pashalic in its present extent.

of Syria has undergone no material changes, the internal state of this pashalic in particular has experienced repeated and considerable fluctuations. The power of the Porte has been so much on the decline, especially since the time of Djezzar Pasha, that a number of petty independent chieftains have sprung up, who have set their sovereign at defiance. In 1812, Alexandretta (Scanderoon), Badjazze,* and Antakia (Antioch), had each an independent aga; Aintab, Edlip, and Shogher had also their own chiefs; and Berber had but recently been dislodged from Tripoli.† The municipal government of Aleppo was at that time only nominally in the hands of the officers appointed by the Porte, the real power having been usurped by the janissaries. The account given by Burckhardt of this revolution, is as follows:—

The inhabitants of Aleppo had been for many years divided into two parties, the shereefs and the janissaries. The former, consisting of the real or pretended descendants of the Prophet, distinguish themselves by twisting a green turban round a small red cap; the latter wear high Barbary caps, with a turban or shawl of white muslin, and carry in their girdles a *khanjar*, or long crooked knife. There are few Turks in the city who have been able to keep aloof from both parties. The shereefs first shewed their strength about fifty years ago, during a tumult excited by their chiefs, in consequence of a supposed insult received by Mr Clarke, the then British consul. Aleppo was governed by them in a disorderly manner for several years without a pasha, until the Bey of Alexandretta, being appointed to the pashalic, surprised the

* Kutshuk Ali, the lord of Badjazze, or Payass, openly declares his contempt of all orders from the Porte, and with a force of less than 200 men, has contrived to carry on the trade of a bandit for upwards of thirty years, in defiance of all attempts of the neighbouring pashas to subdue him.

† See page 205.

town, and ordered all the chief shereefs to be strangled. The new pasha, however, found his authority considerably limited by the influence which Tshelebi Effendi, an independent Aleppine grandee, had gained over his countrymen. The immense property of Tshelebi's family, added to his personal qualities, gave him such an ascendancy, that he compelled several pashas, who would not fall in with his counsels, to quit the town; but, though repeated offers of the pashalic were made him by the Porte, he would never accept of the office. His interests were in some measure supported by the janissaries, the regular militia of the Porte. Through his influence at Constantinople, Ibrahim Bey, one of his household officers, had been appointed mutsellim of the town, and mohassel, or chief custom-house officer of the pashalic. On the death of Tshelebi, in 1786, his power devolved upon Ibrahim. About that time, Kussa Pasha was nominated to the pashalic, and being jealous of Ibrahim's influence, he endeavoured to obtain possession of his person, by ordering him to be detained, during a visit made by Ibrahim to compliment the Pasha on his arrival, for a debt claimed by a foreign merchant, who had preferred his complaint to the Pasha. Ibrahim paid the debt, and was no sooner out of the Pasha's immediate reach, than he entered into a league with the chief of the janissaries against Kussa. The result was, a conflict between the janissaries and the Pasha's troops, which ended, after several days' skirmishing, in his being driven out of the town. Ibrahim was shortly afterwards named Pasha of Aleppo, with the dignity of a pasha of three tails. From this period (1788, 9), may be dated the power of the janissaries. Ibrahim, finding that they were growing too strong, deemed it necessary to countenance the shereefs; and he had the address to oppose the two parties to each other, so as to secure his own

ends. But when, in 1789, he was nominated to the pashalic of Damascus, and Shereef Pasha, a man of no capacity, was sent to Aleppo, the janissaries soon usurped the powers of government.

The intrigues of Djezzar Pasha drove Ibrahim from his post at Damascus, about the time of the French invasion; and he contrived to recover his former seat of government. He had at one time all the chiefs of the janissaries in his power; but, at the intercession of his son and of the Emir Yousef, they were at length liberated. In 1804, the pashalic of Damascus, vacant by Djezzar's death, was again conferred on Ibrahim, and he obtained that of Aleppo for his son Mahommed Pasha. It was under his government that the janissaries broke out into open rebellion. They began by massacring between two and three hundred of the Pasha's troops, and at length, after several months' daily fighting in the streets, they compelled Mahommed to evacuate the city, under pretence of marching against the rebel Berber. Instead, however, of proceeding to Tripoli, he established his head-quarters at Sheikh Abou Beker; a monastery of dervises within a mile of Aleppo, where he prepared to besiege the town. A compromise at length took place, and the Pasha re-entered the city; but, in three months, the civil war broke out afresh, and Mahommed was again compelled to retreat to his former encampment, while the shereefs and the janissaries contended for the possession of the town. This civil war lasted for nearly two years, during which the janissaries never ventured to meet the Pasha's troops on the outside of the walls, and the shereefs, who had got possession of the castle, shewed as little disposition to make a sally. They contented themselves with firing into the janissaries' quarter, and a considerable part of the town was laid in ruins. At length, Mahommed was recalled by a firmaun from the Porte, on which the janissaries came to a com-

promise with the shereefs, and have since then been absolute masters of the city. The Porte has continued to nominate its pashas, but they have possessed nothing but the empty title, being unable to carry the most trifling orders into effect, without purchasing the concurrence of the chiefs of the janissaries. They formed, in 1812, a disorderly body of from three to four thousand,* wholly without discipline, headed by six principal families. The legal forms of the government, however, had not been changed; and the sultan continued duly to receive the annual proceeds of the *miri*, which the janissaries themselves pay, the *kharatsh*, or tribute of the Christians and Jews, and the customs, rented at 80,000 piastres. "The outward decorum," says Burckhardt, "which the janissaries have never ceased to observe towards the Porte, is owing to their fear of offending public opinion so as to endanger their own security. The Porte, on the other hand, has not the means of subduing these rebels, established as their power now is, without calling forth all her resources, and ordering an army to march against them from Constantinople. The expense of such an enterprise could hardly be counterbalanced by the profits of its success; for the janissaries, pushed to extremities, would leave the town, and find a secure retreat for themselves and their treasures in the mountains of the Druses. Both parties, therefore, endeavour to avoid an open rupture. It is well known, that the chief janissaries send considerable presents to Constantinople, to appease their master's anger; and provided the latter draws supplies for his pressing wants, no matter how or whence, the insults offered to his supreme authority are easily overlooked.

"The janissaries chiefly exercise their power with

* Lieut-Colonel Squire, in 1802, states that there were between 9 and 10,000.

a view to the filling of their purses. Every inhabitant of Aleppo, whether Turk or Christian, provided he be not himself a janissary, is obliged to have a protector among them, to whom he applies in case of need, to arrange his litigations, to enforce payment from his creditors, and to protect him from the vexations and exactions of other janissaries. Each protector receives from his client a sum proportionate to the circumstances of the client's affairs. It varies from 20 to 2,000 piastres a year; besides which, whenever the protector terminates an important business to the client's wishes, he expects some extraordinary reward. Those janissaries who have the greatest number of clients, are of course the richest and have the greatest influence. These are not the only means which they employ to extort money. They monopolise the trade of most of the articles of consumption, which have risen in consequence to nearly double the price they bore six years ago, as well as of several of the manufactures: upon others they levy heavy taxes. In short, their power is despotic and oppressive; yet they have hitherto abstained from making, like the pashas, *avanias* upon individuals by open force, and it is for this reason that the greater part of the Aleppines do not wish for the return of a pasha. Though the janissaries extort from the public, by direct and indirect means, more than the pashas ever did by their *avanias*, yet, each individual discharges the burthen imposed upon him more readily, because he is confident that it insures the remainder of his fortune. In the pashas' time, living was cheaper, and regular taxes not oppressive; but the pasha would, upon the most frivolous pretexts, order a man of property to be thrown into prison, and demand the sacrifice of one fourth of his fortune to grant him his deliverance. Notwithstanding the immense incomes of the chief janissaries they live poorly, without indulging them-

selves in the usual luxuries of Turks—women and horses. Their gains are hoarded in gold coin." Burckhardt adds, what seems hardly credible, that the yearly income of several of them could not amount to less than 30 or 40,000*l.* sterling.

"It is necessary," he continues, "to have lived for some time among the Turks, and to have experienced the mildness and peacefulness of their character, and the sobriety and regularity of their habits, to conceive it possible that the inhabitants of a town like Aleppo, should continue to live for years without any legal master, or administration of justice, protected only by a miserable guard of police, and yet that the town should be a safe and quiet residence. No disorders or nightly tumults occur; and instances of murder and robbery are extremely rare." During the whole of the civil war, it is stated, that the persons and property of the Franks were rigidly respected. "It sometimes happened that parties of shereefs and janissaries skirmishing in the bazars, left off firing, by common consent, when a Frank was seen passing." This precarious security is enjoyed, however, only within the walls. The whole neighbourhood is infested by bands of Arab and Kourdish robbers, who have been known to attack and plunder caravans of forty or fifty camels, within five hundred yards of the city gate. "Not a week passes without somebody being ill-treated and stripped in the gardens near the town; and the robbers have even sometimes taken their night's rest in one of the suburbs of the city, and there sold their cheaply acquired booty. In the time of Ibrahim Pasha, the neighbourhood of Aleppo, to the distance of four or five hours, was kept in perfect security from all hostile inroads of the Arabs, by the Pasha's cavalry guard of *Deli Bashi*. But the janissaries are very averse from exposing themselves to danger; there is, moreover, no head among them to command, no common purse to pay

the necessary expenses, nor any individual to whose hands the public money might be trusted."

A very full and interesting account of the city of Aleppo, its natural history, topography, population, manners and customs, has been furnished by Dr Russell, for many years physician to the British factory at Aleppo, who died in 1768.* Although many changes have taken place since then, in the state of the town, as to population and politics, his description continues to be by far the most authentic, minute, and faithful picture of the interior of Turkish society. It will be impossible, however, to give any thing like an abstract of the contents of this work.

Haleb-al-Shahba,† as Aleppo is styled by the natives, the ancient Berrœa,‡ claimed to be considered

* The Natural History of Aleppo, by Alek. Russell, M.D. The second edition, revised and enlarged, by Pat. Russell, M.D. and F.A.S. 2 vols. 4to. London, 1794.

† *Haleb* signifies in Arabic *has milked; Shahba* denotes a variegated white and grey colour: and the epithet is supposed, by the learned Reiske, to be derived from the colour of the soil and the buildings. The popular tradition, however, which it would be an insult to question, is, that *al Shahba*, or the pied, was the name of a singular cow in the herd of the patriarch Abraham, who, on his migration to the land of Canaan, resided for some time on the hill in which the castle is built: the patriarch, it seems, used daily to distribute milk to the poor of a neighbouring village, who used, at certain hours, to assemble at the foot of the hill in expectation of his bounty; and hence the remark became customary, *Ibraheem Haleb al Shahba*. Abraham has milked the pied cow, which gave occasion to the name's being conferred on the town subsequently built on the spot! ! "In whatever way;" says Dr Russell, "the city originally obtained the appellation *Shahba*, it is still retained in formal writings, as well as in the address of letters; and the glistening, variegated, white and grey appearance of the town from a distance, seems to give a sanction to the propriety of its application."

‡ Benjamin of Tudela speaks of it as the Aram Tsobah of the Scriptures (2 Sam. viii. 12.), but there is reason to think that this is a mistake. The name *Birruia* or *Beiru*, is found

as the metropolis of Syria, being deemed in importance the third city in the Ottoman dominions. In situation, magnitude, population, and opulence, it was always inferior to Constantinople and Cairo; nor could it presume to emulate the courtly splendour of either of those cities. But in salubrity of air, in the solidity and elegance of its private buildings, as well as the convenience and neatness of its streets, Aleppo *was* reckoned superior to both; and though no longer possessed of the commercial advantages which it once enjoyed, it still retained no inconsiderable share of trade. It has been styled, in this respect, the modern Palmyra. The large caravans of Bagdadt and Bassora brought hither the productions of Persia and of India. It was the mart of all Armenia and Diarbekir. It has constant communication with Mecca and Egypt, by way of Damascus, and, by Latakia and Scanderoon, with Europe. It is situated in lat. 36° 11′ 25″ N., long. 37° 9′ E.,* and is 90 or 100 miles from Scanderoon, by way of Antioch.

The population is stated by M. Tavernier, in 1670, to amount to about 258,000 souls in the city and suburbs. D'Arvieux, in 1683, makes the number between 285,000 and 290,000. Volney says, that, in his time, they were reckoned at 200,000, but adds:

in two Arabic inscriptions over the Damascus gate. Procopius speaks of Βιρθια, as half-way between Antioch and Hieropolis (*Mabog*), and two day's journey from each. Some of the ancient geographers have corrupted its Arabic name *Haleb* into *Chalybon*.

* This is given on the authority of Russell. Malte-Brun, on the authority of Simon, makes the latitude, 36° 11′ 30″, and the longitude, 37° 12′ 24″. Its distance from Scanderoon, in a straight line, is between sixty and seventy miles. From Constantinople, it is upwards of 700 miles, amd the couriers are in general twelve days on the road; but they have been known to reach the capital several times on the eighth day from their leaving Aleppo.

"If it is considered that this city is not larger than Nantes or Marseilles, and that the houses are of only one story, perhaps 100,000 will be thought enough." Dr Russell, however, inclines to consider them as amounting, in the middle of the last century, to about 235,000; of which 200,000 were Turks, 30,000 Christians, and 5,000 Jews. By Seetzen, they are more recently estimated at 150,000, which supposes the number to be greatly reduced; while the Rev Mr Connor, in 1820, reckons the Christian population alone at 31,600. Of these, he calculates, there were Greek Catholics, 14,000; Maronites, 2000;* Syrian Catholics, 5,000; Nestorians, 100; Armenian Catholics, 8,000; Armenian schismatics, 2,000; Greeks under the patriarch, of Antioch 500.

Aleppo is encompassed, at the distance of a few miles, by a circle of hills, which, though not high, are in most places higher than the rising grounds nearer the town. They are in general rocky, scantily provided with springs, and entirely destitute of trees; but they afford good pasturage for sheep and goats, and many spots among them are cultivated. The space within this circle is composed of a few sloping hills and numerous hillocks, intersected by plains and little valleys. The soil in some of the plains is of a reddish or black colour, rich and fertile, but, in general, it is whitish, shallow, and mixed with small stones. The high grounds are, for the most part, thinly covered with this poor whitish mould, and in many places towards the summit, they exhibit the bare chalky rock. The river Kowik glides with a slow and silent current westward of the city. This river which rises near Aintab, at the foot of Mount Taurus, enters the boundary of Aleppo by a narrow valley a little below the village Heylan, and, after several winding through the gardens, arrives at the

* In 1740, the Maronites were 3,033.

King's Meidan, within three miles of the city to the N.W. It then flows in a south-easterly direction till within a quarter of a mile of one of the western gates, when it makes a sudden turn eastward, and passing under a bridge near that gate, after a course of about a third of a mile, turns off towards the hills, and runs S. through a cultivated valley. By the time it reaches Aleppo, it is reduced to a small stream, by being drained of large quantities of water in its way, for the use of the gardens; so that in the summer, its channel below the gardens is usually almost dry. But in the winter, when much snow has fallen to the northward, or when the rains are heavy, it swells to a formidable river, overflowing occasionally the lower grounds and the bridges. At such seasons, vast flocks of storks take possession of the gardens; they are otherwise seldom seen, except in straggling parties. In the time of the Crusades, A.D. 1123, the sudden rise of the waters proved fatal to the Christians who were besieging Aleppo. After the siege had continued eight days, and the place was on the point of surrendering, the river rose unexpectedly, and overflowing its banks, carried away the tents, destroying a great number of men, together with baggage and effects to an immense value. This disaster happened about three o'clock in the afternoon. This river, like the Jordan, has no outlet, but loses itself in a morass, about six leagues below Aleppo.

The city, including its extensive suburbs, occupies eight small hills of unequal height, with the intermediate valleys and a considerable extent of flat ground, comprehending a circuit of about seven miles; but the city itself is not above three miles and a half in circumference. The walls bear no marks of high antiquity, but are supposed to have been built by the Mamlouk princes: they are in that massive style of architecture which has long been

obsolete in Syria. There was a broad deep fosse besides, which at present is in most places filled up with rubbish, or converted into garden grounds. The city has nine gates; two to the S., two to the E., two to the N., and three to the W. The first two are named *Bab Kinasreen*, (Chalcis gate), by the Europeans called Prison gate; and *Bab al Makám*, the gate of the Station (of Abraham), or Damascus gate. The next two are *Bab Neereb* and *Bab el Ahmer*, or the Red gate, which is only a postern. On the N. are *Bab al Hadeed*, the Iron gate, and *Bab al Naser*, or gate of Victory, called also St. George's gate. Under this gate, a lamp is constantly burning near an iron grate, and the Turks may often be observed to stop there for a few minutes and mutter a prayer,—it is said, in honour of the prophet Elisha, who used to reside there! The remaining three gates are, *Bab al Furrage*, called also the Garden gate, its ancient name (*Bab Pharadeese*); *Bab al Ginein*, which also means gardens, by the Franks called the Dark gate; and *Bab Antakee*, or Antioch gate.

The language universally spoken at Aleppo by the natives, is the vulgar Arabic, the pronunciation of which is marked by some local peculiarities in almost every district of Syria, and the Bedouin Arabs, in their pronunciation, differs from all others.* The people of condition are also taught the Turkish, which prevails almost exclusively north of Aleppo. The language commonly used by the Europeans or Franks, is the Italian, which is spoken by the warehousemen, writers, and other natives in the service of the Franks.

The costume of Aleppo towards the close of the last century, was distinguished by the fondness of the

* The people of Cairo pride themselves on their correct pronunciation of Arabic, and it is supposed that they have the superiority in this respect.

inhabitants for furs. They are worn, Dr Russell says, during six months out of the twelve; and a person in full dress would wear no fewer than three furred garments. The first, made of fine *kermazoot*, (a stuff made of silk and cotton,) and lined with ermine or short fur, comes half way down the thigh, and is without sleeves. The second has short sleeves, and reaches half way down the leg; it is also lined with fur, and is trimmed with a border of fur, five inches broad. Both these garments hang loose, and are named *giubbe*. The third, by way of eminence called *the fur*, or *kurk*, is a large loose gown of cloth, with long, wide sleeves, sometimes narrowed at the wrist with great cuffs; it is lined or trimmed with sable, or the most costly long-haired furs. Under the furs are worn, the *kamees*, or shirt, of silk or linen; the *libas*, or drawers; the *shahkshoor*, wide trowsers of red cloth, to which are sewed the *mest*, socks of yellow leather, serving at once for breeches, stockings, and, within doors, for shoes; (in walking, they use *babooge*, slippers without heels;) the *kunbaz*, a vest or waistcoat coming lower than the knee, and a *dulaman* or long vest, which covers all, reaching to the heels. These latter two sit easily, and fold over, being fastened with tapes on the side. The sleeves are open, but have a number of small buttons and loops, and, in full dress, are always close buttoned. The *dulaman* is tucked up so as to shew part of the waistcoat. They are made of plain or flowered stuff, chiefly of home manufacture: in the summer they wear India *kermazoots*, calico, or muslin. No ligatures of any kind are used, except round the middle, which is girt with a belt under the waistcoat, and with a long Persian shawl above the *dulaman*, in which is worn the small dagger (*hanjar*), or knife (*sikkeen*), fastened by a silver chain. Among people of business, the cincture serves to support a silver ink-horn.

Persons who walk on foot, wear one fur only, or,

at most, two, and, instead of the *kurk*, an outer garment of cloth, called a *kurtak* or *benish*. This is also worn by people of fashion in undress, with a long fur under it, distinguished from the *giubbe* by reaching to the heels, and by sleeves that come over the fingers. The common people wear a single fur, usually made of coarse fox-skins.

The turban, or *dilband*, consists of the *kaook* and the *shash*. The former is a stiff, quilted, round cap covered with red or green cloth; the latter, a piece of muslin a yard and a half broad and about twenty-four yards in length.* The common people wear a small cloth cap for a *kaook*, rolling a coarse shash loosely round it. In summer they lay aside their *shahkshoor*, wearing drawers only, with a dulaman of linen. The higher ranks then substitute for the *kurk*, a silk or camelot gown (*abai*), together with a shalloon *kurtak* and *giubbe*, and *shahkshoors* of camelot. The dress of the ladies resembles that of the men, except that the cut is closer to the shape, and the neck is left uncovered; their garments also are made chiefly of European silks, brocade, India stuff, or flowered stuffs of Aleppo; their shift (*kumsan*) is of fine silk gauze, and, instead of the *mest*, they wear a thin foot-sock of coloured leather. Both sexes wear rings on the fingers, and some of the women wear them also on the great toes. Women of every class, when they walk abroad, wear thin yellow boots, and over these, yellow *babooge*, or slippers, in fine weather, and *kabkab*, wooden clogs six or eight inches high, in wet weather. They also use still higher clogs within doors, in going from one apartment to another, from a foot to eighteen inches high, curiously inlaid with mother-of-pearl. The men seldom wear *kabkabs*,

* "On all public occasions, the white shash is newly washed, so that the Turkish crowd makes a splendid and singular appearance, viewed from an elevated place."—RUSSELL.

except in the bagnios, but the common people wear red boots shod with iron. The ordinary Aleppo veil is a linen sheet, large enough to cover the whole habit, brought over the face so as to conceal all but one eye. The veils of the Christian and Jewish women are of plain white calico; those worn by the Turkisk women are chequered blue or red. The Jewish women wear their veils in a peculiar fashion, leaving one arm free, something in the manner of the plaids worn by the Scotch ladies. Many of the Turkish women wear another sort of veil, called the *furragi*, with long straight sleeves and a square hood, muffling up their head and face in two white handkerchiefs, which conceal all but the eyes and nose: others use, instead of the transverse handkerchief, a long piece of black crape stiffened, entirely over the face.

The priests of the several nations dress nearly in the same fashion. Their outer vest is black, the other garments of a dark or purple colour. Their turban is a dark blue, and their *mest* and *babooge* black. Their revenue is so small, that such as have families are under the necessity of exercising some trade, or of engaging in commerce. The turban usually worn by the Christians is of a form somewhat different from that of the Turks, and the shash is blue and white striped; their slippers are red. The Jews are easily distinguished by their violet-coloured *babooge*, and their low turban. Before the year 1600, they wore red turbans; but about that time, a Grand Vizier, taking offence at the red colour, obliged them to wear blue. Some of them still wear red shashes. They speak a more corrupt Arabic than the native Christians: in writing it, they often make use of Hebrew characters, but none of them speak that language familiarly. The Armenians, the Greeks, the Syrians, and the Maronites have each a church in Aleppo; and the former two, a bishop. The Jewish

synagogue seems, Pococke says, to have been an old church: some parts of the walls exhibit remains of very good Corinthian pilasters. On the S.E. of the town, he mentions magnificent sepulchres of the Mamlouk times. But Aleppo contains scarcely an object peculiarly interesting to either the antiquary or the lover of the fine arts. Pococke was informed, indeed, "that they frequently find marble pillars a considerable depth in the earth to the N.E. of the castle," where he imagines that the old town may have stood; but there were few or no marks of antiquity about the town above ground. It owed all its importance to its trade. The English factory was settled here about the time of Queen Elizabeth: the other Franks were French, Dutch, Russian, Venetian, and Tuscan subjects.

The castle of Aleppo is seated on a high mount of a nearly circular figure, apparently in the centre of the city, but, in fact, at its N.E. corner: it is encompassed by a broad, deep fosse, about half a mile in circumference, now chiefly filled up with gardens and plantations. It owes its shape partially to art, the declivity being in some places faced from top to bottom with hewn stones; but for its height it is indebted to nature alone. On approaching the city from the west, little can be seen of it except the castle, which may be distinguished at a considerable distance, till the traveller gains the brow of one of the adjacent hills within two or three miles of the gates, when it becomes a striking object: though part only can be observed from that point of view, it appears of vast extent. The mosques, the minarets, and the numerous cupolas, form a splendid spectacle; and the flat roofs of the houses on the hills, rising one behind another, present a succession of hanging terraces, interspersed with cypress and poplar trees, the foliage of which, contrasted with the dazzling whiteness of the numerous minarets, have a very picturesque effect.

Towering above all is seen the castle, which, from a distance, seems to have some claim to respect. But the ideas of splendour, excited by the prospect of the city, soon subside after entering the gates. The streets, though better disposed, than some of them broader than is usual in the East, appear, on account of the high stone walls on each hand, gloomy and more narrow than they really are. A few high windows guarded with lattices alone are visible, and silence and solitude reign over all. The shops make a mean appearance; the baths and fountains are unadorned buildings; and the mosques, as well as the gardens, striking the eye transiently, contribute little, on a cursory view, to the embellishment of the city. It is, however, in general, well-built, and the houses within are spacious and handsome;* the streets are well-paved,† and remarkably clean,‡ with a commo-

* Captain Mangles says: "We visited some Turkish houses, and were much struck with the beauty of the ceilings of the apartments, which are decorated by Persian artists: they are very curiously gilded and painted; but to describe them in writing would be difficult and uninteresting." "One room in particular," says Lieut-Colonel Squire, describing some of these apartments, "in the house of a man named Abdany, was very curiously wrought, and in a very superior style of workmanship: it had been finished fifty years, and the ornaments were as fresh as if they had been the labour of yesterday. The rooms are high, and have a large painted window, at the top of which is a wide shelf, where it was formerly the custom to arrange large bowls, with small cups in the intervals, the best workmanship of India: we saw three or four apartments fitted up in this sort of taste, now nearly out of fashion at Aleppo. Many parts of the square court, which, in a summer evening, is always much frequented, are paved with a variety of marbles, in mosaic work: among other stones, we observed pieces of porphyry, serpentine, and the *breccia verde* of Egypt."

† We follow Dr Russell. Captain Mangles says, "ill-paved, except the bazars, which are all roofed over with arches of the same construction as the houses, and are lighted

‡ "We were struck with admiration at the neat and cleanly appearance of the butchers' shops, which are equal to those of

dious foot-way, raised on each side half a foot above the horse-way. The city is supplied with good water from two springs which rise near Heylan, a village about eight miles to the northward, whence it is conveyed by an aqueduct partly on a level with the ground, (in some places covered, but mostly open,) and partly subterraneous, refreshed by air-shafts: it is then distributed to the public fountains, baths, seraglios, and as many of the private houses as choose to be at the expense, by means of earthen and leaden pipes. The aqueduct is supposed to have been coeval with the city, but is said to have been repaired by the mother of Constantine, who has also the credit of having built the church, now converted into the principal mosque. In the year 1218, Melek-al-Daher,* the son of Saladin, found the aqueduct in a ruinous condition, and, at a great expense, repaired and enlarged it. It is cleansed annually in the month of May, under the direction of the cadi. During this process, which occupies eight or nine days, the supply being cut off, the baths are shut up, and the inhabitants are obliged to depend on their *sahreege* or subterranean reservoirs, their wells, the water of which is hard and brackish, or the river, which contributes little to the supply of the city.†

from above. Thus you can walk all over the town on the terraces of the houses, the arches I have mentioned connecting the streets. The Franks avail themselves of this mode of communication to visit each other during the time of the plague. We made visits half a mile distant in this manner."

London."—*Ibid.* The slaughter-houses are in an open, airy field in the skirts of the suburbs.

* Aleppo was held in high estimation by Saladin himself. "Upon sending his son Al Melek al Daher to that city, with the title of sultan, he gave him to understand that he considered it as the base and foundation of his kingdom."—RUSSELL, vol. i. p. 355.

† "Most of the houses," says Dr Russell, "are provided

The air of Aleppo is "pure," but "penetrating:" "the westerly winds, predominating in the summer, serve to moderate the excessive heats, which, were it not for this kind dispensation of Providence, would render the country in a great measure uninhabitable, considering the cloudless sky, the intense power of the sun, and the white chalky soil." From the end of May to the middle of September, the inhabitants sleep exposed on their terraces, without danger from damps or other noxious qualities of the atmosphere. The spring commences early in February: about the middle of the month, the almond-tree puts forth its blossom, and is soon followed by the apricot, the peach, and the plum; the weather is cool and rainy, with intervals of sunshine, and the sharp wintry winds from the E., N. and S.E. are predominant. The spring rains fall chiefly in March. In April, the spring advances rapidly, the winds shift to other quarters, or are changed from cold to tepid, and the sky becomes more serene. Early in May, the corn is yellow, and the gay livery of the fields begins to fade. A few weeks bring on the harvest; and the grain being plucked up by the roots, according to the ancient custom, which prevails extensively in the East,* the whole country assumes a bare and parched aspect. It is seldom that any rain falls later than the first week in June, from which time the heat increasing gradually, continues nearly at the same degree throughout July and part of August. Till the middle of September, it is an extraordinary circumstance if any rain falls. When the westerly breezes fail, the weather becomes extremely hot, but by no means so oppressive as when the wind blows

with a draw-well;" and he bears testimony to the superior cleanliness of the Turks. In one important domestic accommodation, Aleppo was far before *old* Edinburgh.

* Psal. cxxix. 7. Ruth ii. 16.

from the N., N.W., E., N.E., or S.E. When these winds predominate, the sky appears of a paler blue, the horizon is hazy, the air becomes dry and parching, as if it issued from an oven, and a lassitude is felt even by the natives, with a certain ineffable oppression at the breast. Within doors, the locks and metal utensils become hot to the touch, and evaporation takes place very rapidly. These winds providentially are rare in the summer, and of no long continuance, seldom lasting more than four or five days in the season, during which it is usual to shut the doors and windows to exclude them: "they occur, however, more frequently than the *true hot wind*, which blows in brisk gales from the E., and continues sometimes for many hours." "The true *simooly* wind never reaches Aleppo; nor is it common in the desert between that city and Bassora." Towards the end of August, the Nile clouds, as they are called, are usually observed to pass over the city, and soon after, there is a sensible alteration in the air: they are often attended with dew, and the nights become cooler. The autumn begins with September, and ends with November. About the autumnal equinox generally fall what are called *the first rains;* they are usually preceded by irregular gusts of wind, which raise the dust remarkably in *vortices*.* From that time, for at least twenty or thirty days, or till the fall of the *second rains*, the weather is serene, temperate, and really delightful. These commonly fall in October, sometimes as late as the second fortnight in November. The autumnal rains are less considerable than the vernal ones; but, like them, are often accompanied with thunder. The trees frequently retain their leaves till the beginning of December. The rigour of the winter commences about the 20th of that month, and lasts about forty days, which season is

* Prov. xxv. 14.

termed the *murbania*; and the natives hold it advisable not to take medicines of any kind during that time. Rain falls during the three winter months, but the frosts and snow are for the most part confined to this interval. Few of the natives use fires, except when the season is uncommonly severe. In the thirteen years that Dr Russell resided at Aleppo, it did not happen more than three times that the ice was sufficient to bear the weight of a man, and then only in shady situations. When the weather is clear and calm, the sun has so much power as to warm the air. The narcissus is in flower most part of the winter; and hyacinths and violets are plentiful in January. Yet the climate does not admit of the cultivation of oranges or lemons; and some winters are too severe even for the pomegranates.

"There are few years," says Dr Russell, "that earthquakes are not felt at Aleppo; but being in general slight, and so long a time having elapsed (1760-70) since the city has suffered much from them, the dread they occasion is only momentary;—unless where the public happen to be alarmed by exaggerated accounts of what may have at the same time befallen other towns of Syria; and then, indeed, the return of such slight shocks as would otherwise have passed unregarded, spread universal terror. When the shocks happen in the day time, though smart, they often are not felt by people walking in the streets or in the crowded bazars; but, in the silence of the night, they are very dreadful, and make an awful impression on persons aroused from sleep."*

We have been describing Aleppo as it was in the last century. It is now no more. In August 1822,

* See an Account of Earthquakes in various Parts of Syria, in the year 1759, in Philos. Transactions, vol. v. p. 2.

occurred one of those dreadful convulsions of nature to which Syria has at all times been exposed, and every part of this pashalic now presents a scene of ruin and desolation. The British consul at Aleppo, Mr Barker, transmitted from near the ruins of Antioch, an official account of this awful calamity, dated September 13, from which we insert the following extract:—

EARTHQUAKE OF 1822.

"On the 13th of August, at half-past nine in the evening, Aleppo, Antioch, Idlib, Riha, Gisser, Shogr, Darcoush, Armenas—every village and every detached cottage in this pashalic, and some towns in the adjoining ones—were, in ten or twelve seconds, entirely ruined by an earthquake, and are become heaps of stones and rubbish, in which, at the lowest computation, twenty thousand human beings, about a tenth of the population, were destroyed, and an equal number maimed or wounded. The extreme points where this terrible phenomenon was violent enough to destroy the edifices, seem to be Diabekir and Merkab (twelve leagues south of Latachia), Aleppo and Scanderoon, Killis and Khan Shekoon. All within those points have suffered so nearly equally, that it is impossible to fix on a central point. The shock was sensibly felt at Damascus, Adeno, and Cyprus. To the east of Diabekir and north of Killis, I am not well informed how far the effect extended in those radii of the circle. The shock was felt at sea so violently within two leagues of Cyprus, that it was thought the ship had grounded. Flashes of volcanic fire were perceived at various times throughout the night, resembling the light of the full moon; but at no place, to my knowledge, has it left a chasm of any extent; although in the low grounds slight crevices

are every where to be seen, and out of many of them water issued, but soon after subsided. There was nothing remarkable in the weather, or state of the atmosphere.* Edifices on the summits of the highest mountains were not safer than buildings situated on the banks of the rivers, or on the beach of the sea.

"Although slight shocks of earthquakes had been from time to time felt in this country, it is certain that for several centuries none had done any material damage, except one twenty-seven years ago, when a single town, Latachia, was partially thrown down. In 1755, an earthquake was felt at Aleppo and Antioch, which so alarmed the inhabitants, that they all abandoned their houses for forty days, but very little injury was sustained, and no lives lost.† The appearance of some very ancient edifices renders it probable, that this country has not suffered from earthquakes since the memorable one recorded by Gibbon, about twelve centuries ago, in which one-third of the inhabitants of Antioch perished, when that celebrated city was supposed to contain a population of from seven hundred thousand to eight hundred thousand souls.

" It is impossible to convey an adequate idea of the scenes of horror which were simultaneously passing in the dreadful night of the 13th of August. Here hundreds of decrepid parents, half-buried in the ruins, were imploring the succour of their sons,

* M. Volney says: "It is observed, that the earthquakes of Syria are almost wholly confined to the winter season after the autumnal rains." In the present instance, at least, this remark does not hold good, as it occurred in the midst of summer.

† In 1759, an earthquake occured, which was productive of extensive devastation in the valley of Baalbec and at Szaffad. More than 20,000 lives are said to have been lost in the former territory; and Volney attributes the ruin of Szaffad to this visitation.

not always willing to risk their own lives by giving their assistance. There, distracted mothers were frantically lifting heavy stones from heaps that covered the bodies of their lifeless infants. The awful darkness of the night, the continuance of the most violent shocks, at short intervals, the crash of falling walls, the shrieks, the groans, the accents of agony and despair of that long night, cannot be described. When at length the morning dawned, and the return of light permitted the people to quit the spot on which they had been providentially saved, a most affecting scene ensued. You might have seen many, unaccustomed to pray, some prostrate, some on their knees, adorning their Maker. Others there were running into one another's arms; rejoicing in their existence! An air of cheerfulness and brotherly love animated every countenance.

"In a public calamity, in which the Turk, the Jew, the Christian, the idolater, were indiscriminate victims, or objects of the care of an impartial Providence, every one forgot, for a time, his religious animosities; and, what was a still more universal feeling, in that joyful moment, every one looked upon the heaviest losses with the greatest indifference. But as the sun's rays increased in intensity, they were gradually reminded of the natural wants of shelter and of food, and became at length alive to the full extent of the dreary prospect before them; for a greater mass of human misery has not been often produced by any of the awful convulsions of nature. A month has now elapsed, and the shocks continue to be felt,* and to strike terror into every breast, night and day. The fear that they may not cease before the rainy season commences, has induced those whose business

* They continued to be felt till 9th of October; (nearly a month after;) they then ceased till the 19th, when, at half-past five P.M., another violent shock took place.

cannot allow of their quitting the ruins of their towns, instead of rebuilding their houses, to construct temporary hovels of wood without the walls: and many families, who thought themselves, before this calamity, straitly lodged in a dozen apartments, now exult at the prospect of passing the winter in a single room, twenty feet square. The houses of the public agents and private European individuals at Aleppo, have been entirely ruined. At Aleppo, the Jews suffered the most, on account of their quarter being badly built, with narrow lanes. Out of a population of three thousand souls, six hundred lives were lost. Of the Europeans, only one person of note, Signor Esdra de Picciotto, Austrian consul-general, and ten or twelve women and children, perished; but the greater part are now suffering from ophthalmia and dysenteries, occasioned by their being exposed to the excessive heats of the day, and the cold dews of the night. When it is considered, that two-thirds of the families in Aleppo have neither the means of making a long journey, to remove to a town out of the effect of the earthquake, nor of building a shed to keep off the rain, it is impossible to conceive all the misery to which they are doomed the ensuing winter, or ever to find more deserving objects of the compassion and charity of the opulent whom it has pleased God to place in happier regions of the globe. Here (at Antioch,) planks and fuel are cheap, and the people have the resource of tiles, which they were taught to make by the Crusaders, in their long residence at Antioch; but in Aleppo, where wood is very dear, they have no contrivance to keep out the rain, but freestone walls, and flat roofs, made of a very expensive cement."

Another account, transmitted by the Consul's brother, Mr Benjamin Barker, agent to the British and Foreign Bible Society, contains some further details.

"With a heavy heart I take up my pen, to trace anew in my dejected mind the most dreadful of all events. The wounds of affliction must bleed afresh, when I recall to my memory the lamentations of fathers for their children, of children for their fathers, of husbands for their wives, and of wives for their husbands—running naked from place to place—imploring the protection of the Almighty; or, with their feeble hands, trying, amidst the falling ruins, to extricate themselves and their relations.

"I was at that time asleep on the terrace of my particular friend Mr Maseyk; who, by the help of the Almighty, was mercifully saved, with all his family. About half an hour previous to the great shock, a light one was felt, when I took the precaution to draw my bed from under a very high wall, where it was placed. I was soon awakened by the fall of that wall, on the very spot where my bed had stood. I sprang from my couch, and, without waiting to dress myself, fled into the house, which I found falling on all sides. To remain in the house, or to take to flight through the streets, amidst falling houses, appeared to be equally dangerous. I recommended my soul to God, and embraced the latter resolution. In consequence, I descended the back-stairs of Mr Maseyk's house, by the Almighty's guidance, for the great stair-case fell at the same time. The darkness of the night, and the clouds of dust that covered the atmosphere, prevented me from perceiving the stones and rubbish on the stairs, which had fallen from a part of the house, and, consequently, I was precipitated into the court-yard on a dead body. How can I express my feelings at that moment, ignorant on what body I had fallen! I was half dead with fright and horror. I afterwards learnt that it was a faithful servant, who a second before had descended those stairs, when some stones of an adjoining Turkish house fell on him and killed him.

I quitted that melancholy spot, and, like a man deprived of his senses, ran, amidst the falling walls, to the gate of the town, which is situated at some distance from my friend's house. It was on my road, among narrow streets, that I was destined to witness the most horrible of all scenes. The lights of the houses whose sides had fallen, exposed to my view men and women clinging to the ruined walls of their houses, holding their children in their trembling arms—mangled bodies lying under my feet—while piercing cries of half-buried people assailed my ears. Christians, Jews, and Turks, were imploring the Almighty's mercy, in their respective tongues, who a minute before did not perhaps acknowledge him.

"After a great deal of trouble and fatigue, running among the ruins, I arrived, exhausted, at the gate of the city called Bab al Furrage, the earthquake still continuing. Cold and dreadfully bruised, and cut in my body and feet, I fell on my knees among a concourse of people, to thank the Almighty for my happy deliverance from the jaws of death. But the gate of the city was shut; and no one dared to risk his life under its arch to open it. After recommending my soul again to my Creator, I threw myself on the gate. I felt in the dark, and perceived that it was not locked; but the great iron bars that went across the folding-doors, were bent by the earthquake, and the little strength which I retained, was not sufficient to force them. I went in quest of the guards, but they were no more! I fell again on my knees before the Almighty, who alone could save me from the immediate peril of being crushed to death. I did not forget in my prayers the miserable creatures around me. While I was in that attitude, four or five Turks came near me, and joined hands to pray in their accustomed way, calling out 'Allah! Allah!' having in sight my own safety, and that of thousands

of individuals who crowded to the gate to escape, I made no more reflections, but began to entreat them in the name of God, to help me to open the gate, in order to save our lives, and those of so many individuals who were continually perishing before us.

"The Lord inspired them with courage; and, providing themselves with large stones, according to my instructions, in a little time they forced the bars, and opened the gate. No sooner had I quitted it, than a strong shock of an earthquake crumbled it to pieces, and several Jews were killed by its fall. A new and affecting scene was now exhibited. A great concourse of people rushed out, and with one accord fell on their knees, to render thanks to the Almighty for their preservation: but, when the first transports of joy were over, the thought of having left buried, or in danger of being buried, in the city, their friends and relations, made them pour forth such piercing lamentations, that the most hard-hearted person would have been penetrated with grief.

"I crept, as well as I could, about twenty yards, to a place where I saw a groupe of people, who had saved themselves from the suburbs, where no gates prevented their issuing out of the town: there I fell, half dead with cold and with the pain from my sores. Two or three of those people who recognised me in that miserable condition, immediately gave me a cloak, and brought me a little water. When I recovered a little my senses, I began to feel new sufferings, of a nature too poignant to be described. The thoughts of what might have befallen my brother and his family, who were at Antioch, and the cruel fate of my friends in the city, besides the melancholy objects around me—people wounded, others lamenting the death of their relations, others having before them their dying children, taken from under the ruins—preyed so strongly on my mind, that no the pen of the ablest writer can give an adequate ide

of my feelings. I spent the whole night in prayer and anxiety. Early the next morning, I was conveyed by some charitable people, on an ass, to the nearest garden, to profit by the shade of the trees. I did not remain long, before M. Derehé, the French dragoman, joined me, and gave me the agreeable news, that all the European Christians, excepting a little boy, had been saved; but many, like myself, were greatly bruised. Of the European Jews, the Austrian consul, M. Esdra de Picciotto, and a few others, were crushed to death; and many thousands of native Christians, Jews, and Turks perished with them. I have now the satisfaction to know that my brother and his family had escaped from a similar danger at Antioch. When I joined the rest of the Europeans in the garden of Ibrahim Aga, I was most kindly received by the French consul, M. Lesseps, who afforded me every possible assistance. I cannot too greatly admire the conduct of this worthy gentleman, in the critical and afflicting position that he is in. A father could not shew more affection to his children, than M. Lesseps manifests to his countrymen, as well as to all those who are in want of his advice or assistance. The next day, my friend M. Maseyk came to live among us; in the bosom of whose family I begin again to enjoy life, although deprived of all its comforts. My heart bleeds for the poor Europeans, who, without the least prospect of having, for a time, a roof to preserve them from the scorching rays of the sun, must soon, from the heavy rains of the autumn and winter, be deprived of every resource; for the few effects which they have been able to save, must be sold for their sustenance."

On a receipt of this melancholy information, a committee was immediately formed in London, for raising a subscription on behalf of the sufferers; and the appeal to the generosity of the British public was not made in vain.

It was expected that, in consequence of the destruction of Aleppo, the commerce formerly enjoyed by that city would be transferred to Smyrna, which had for some time been rising in importance.* In our topographical description of the environs and the other cities of this pashalic, it will be necessary for the reader to bear in mind, that we speak of things as they were prior to the calamitous era of August 1822.

The gardens of Aleppo extended nearly twelve miles in length, and Dr Russell's description of them will convey a correct idea of all the Syrian gardens, we shall give it in this place.

SYRIAN GARDENS.

"The gardens are separated from each other by low stone walls. As they are planted with a view more to profit than pleasure, very little labour is bestowed in removing unsightly deformities, in levelling or sloping the ground, or in any other improvements not strictly connected with lucrative cultivation. They are a compound of the kitchen and flower-garden blended, without the intervention of parterres or grass-plats. The whole extent is subdivided into square or oblong fields, irregularly bordered with dwarf trees, flowering shrubs, and trees of larger growth, among which the plane, the weeping-willow, the ash, and the white poplar, make a conspicuous figure. Within some of these enclosures are cultivated mad-apples, melons, and cucumbers, together with a variety of esculent roots, greens, and legumes

* Pococke speaks of the trade of Aleppo as much decayed: "Since the Persian war, the silk commonly brought from Asia Minor, had been carried to Smyrna." Within the past twenty years, the political disorders of the country had occasioned a rapid declension of its former prosperity. See Scanderoon.

for the kitchens; in others, cotton, tobacco,* sesamum, palma Christi, and lucern; and some are sown with barley, to be cut green for the use of the horses in the spring. Interspersed among the kitchen enclosures, are large plantations of pomegranates, of plum, or of cherry-trees, and sometimes groves of the various fruit-trees that the country produces. All these trees are standards; and, though sometimes planted in rows, they are, for the most part, crowded close together, with little regard to symmetry, forming wild and almost impervious thickets. But a more complete shade is met with in other parts of the grounds, formed by tufts of lofty trees, which, uniting their branches at top, give shelter to roses of different sorts, and to a profusion of wild aromatic herbs, which, thus protected from the sun, long retain their fragrance. The flowers cultivated for sale contribute little to the ornament of the gardens, being either displayed regularly in parterres, or artfully scattered among the plantations. The gardens are supplied from the river by the aid of Persian wheels; and the water, by means of pumps and wooden pipes, or troughs, is conveyed to reservoirs in the higher ground, whence it is occasionally let off into the watering channels. Where the grounds happen to be well shaded, and require less watering, several of the diverging rills being made to unite, escape in a swifter current through the shade, and the swollen brook discovers itself at intervals amid the foliage, or, when concealed, is traced by its pleasing murmurs.

"The natives always talk with rapture of the Aleppo gardens. Inelegant as they may appear to the cultivated taste of an European, they afford a

* Tobacco was unknown at Aleppo so late as the year 1603; and Sandys, in 1610, speaks of smoking tobacco as a custom recently introduced by the English at Constantinople. See Russell's Aleppo, vol. i. p. 373.

voluptuous noontide retreat to the languid traveller, when,

> 'vertical, the sun
> Darts on the head direct his forceful rays.
> O'er heaven and earth, far as the ranging eye
> Can sweep, a dazzling deluge reigns; and all,
> From pole to pole, is undistinguished blaze.'

Even he whose imagination can recall the enchanting scenery of Richmond or of Stowe, may perhaps experience new pleasure in viewing the glistening pomegranate thickets in full blossom.* Revived by the freshening breeze, the purling of the brooks, and the verdure of the groves, his ear will catch the melody of the nightingale,† delightful beyond what is heard in England. With conscious gratitude to Heaven, he will recline on the simple mat, bless the hospitable shelter, and, perhaps, while indulging the pensive mood, he will hardly regret the absence of British refinement in gardening.

"The sloping hills to the W. and S.W. of the town, on both sides of the river, which are too distant or too steep to be thence supplied with water, are laid out into vineyards, olive-plantations, and fig-gardens, or into orchards where all those trees are planted promiscuously, pistachio-trees‡ being interspersed. But very extensive pistachio orchards cover the rough

* Sol. Song, iv. 13; vii. 12.

† "The nightingale," says Dr Russell, "affords much entertainment during most part of the garden season, singing delightfully amid the pomegranate groves in the day-time, and from loftier trees in the night. They are also, by some in the city, kept in cages, and let out at a small rate to nocturnal assemblies; so that most entertainments of ceremony in the spring, have a concert of nightingales.

‡ The *fistuk*, or pistachio, delights in a dry soil. Pliny says, that pistachios were first brought from Syria to Italy, by Lucius Vitellius, in the reign of Tiberias; and Galen mentions Berrhœa (Aleppo) as being famous for that fruit in his time.

rising grounds to the E. and S.E. of the town, which are remarkably stony and arid, their sole supply of water, in the summer, being from draw-wells or from cisterns filled in the spring. In all the orchards, a small square watch-house is built for the accommodation of the watchmen in the fruit season; or, instead, temporary bowers are constructed of wood and thatched with green reeds and branches."*

Close to the city are many extensive quarries, which afford a white, gritty stone, easily cut at first, but indurating after being exposed for some time to the air: of this the houses are all built, except the slight partition walls, which are of a coarse chalk-stone found to the N. of the town. The more ancient quarries are vast excavations, some of which communicate by subterranean passages of great length; these caverns afford a winter habitation to the Bedouin Arabs; and they have sometimes been converted by the janissaries into dens of debauchery.

VALLEY OF SALT.

About eighteen miles† to the S.E of the city is the "Valley of Salt," or Salt Lake, from which the country for many miles round is supplied with salt: it is thus described by Dr Russell.

"The plain is partly skirted by a chain of low rocky hills, but stretches out on the other sides towards the Desert, as far as the eye can reach. In what appears to be the middle of the plain, in approaching it on the side of the village of Jibool, a small hill rises, which is worth visiting on account of

* Isa. i. 8. Job xxvii. 18. Matt. xxi. 33.

† Pococke makes it about twelve miles E.S.E, of Aleppo; but he was five hours in returning from Jibool to that city. He was told of another road, which is probably shorter.

the prospect from the top; but the traveller will be vexatiously disappointed, who expects to meet with any of those remains of ancient buildings or monuments, which the peasants never fail to assure him are still to be seen there. The rains which fall during the wet months, together with the little temporary torrents which descend from the bordering hills, and the celebrated stream named the Golden river (*nahr al dahab*), which comes from a fountain some miles distant, towards the village of Bab,—join with the springs rising in the valley itself, and form a shallow but very extensive lake, the water of which being exhaled by slow evaporation in the summer, the salt, separated from the soil beneath, is left crystalized on the surface, forming a crust of varied thickness, in different parts of the valley. When viewed about sun-rise in the month of August, the lake has much the appearance of a vast expanse of water frozen over and slightly covered with snow. Numbers of men, women, and children are employed at that season in breaking up the crust of salt, which is found from half an inch to one or two inches thick; and the upper surface being separated from the parts beneath, which are always mixed with earth, the two sorts are laid up in small distinct heaps. They are then put into sacks, and transported on asses to Jibool, where the salt, being thoroughly dried, is winnowed in the same manner as corn, and then more carefully separated into heaps of different fineness. The best sort is perfectly white, and of excellent quality.

"The soil of the plain is a stiff clay, strongly impregnated with salt; but the springs in the neighbourhood seem all to be fresh. At the bottom of the hill, in the middle of the lake, there is a spring, which the peasants said, was salt; but I did not see it. The salt on that side was concreted into much larger masses than in other parts: some of the cakes were above three inches thick, and of a beautiful pale

reddish colour. The kali and leaves of other plants, at some distance from the border of the lake, were found covered with salt, in the same manner as plants growing on the sea-shore. That the lake is chiefly supplied with rain water, is probable, from the quantity of salt produced being always in proportion to the wetness of the winter. On the side towards Jibool, the salt is found in greatest abundance, the water settling there to a greater depth: in many other parts of the plain, it is mixed with so large a proportion of earth as not to be worth gathering."*

Maundrell describes the valley as of two or three hours' extent: he was three quarters of an hour in crossing one corner of it. The clay itself, he says, is salt to some depth. On the side of the valley towards Jibool, there is a small precipice, occasioned by the continual taking away of the salt; "and in this," he says, "you may see how the veins of it lie. I broke a piece of it, of which that part that had been exposed to the rain, the sun, and air, though it had the sparks and particles of salt, yet, it had perfectly lost its savour.† The inner part, which was connected to the rock, retained its savour. In several places, we found that the thin crust of salt upon the

* "This valley of salt is a lake in the winter, which I conjectured to be about five miles long, and a mile and a half broad in the narrowest part, and it may be near a league in the widest. It is said to be filled by rain as well as by springs, one of which is salt, and is called *the mother of the sait.* In the summer time, the water evaporates, which being strongly impregnated with salt from the nitrous soil, the salt remains on the ground in cakes abour half an inch thick. They beat it in order to separate it from the ground, and when they have collected the finest salt on the top, they take up the cake, and when it is thoroughly dry and crumbled to dust, they throw it up in the air as they do corn, and the wind carries away the dust, leaving the pure salt."—POCOCKE, book ii. chap. 18. —See Mod. Trav. Palestine, p. 216.

† Matt. v. 13.

surface, bulged up, as if some insect working under it had raised it; and taking off the part, we found under its efflorescences of pure salt shot out according to its proper figure. At the neighbouring village, Jibool, is kept the magazine of salt, where you may find great mountains, as I may say, of that mineral, ready for sale. The valley is farmed at 1,200 dollars per annum."

ALEPPO TO SCANDEROON.

The direct road from Aleppo to Scanderoon lies to the north of the road to Antioch. It is carried along a causeway and a bridge of twenty-four arches, called *Morat Pasha*, which were built by a grand-vizier of that name in the reign of Sultan Achmet, for the convenience of marching the army to Bagdadt. About six hours N.W. of Aleppo, and to the N. of this road, is the ruined convent of St Simon Stylites, which, in the sixth and seven centuries, was very famous, "as well on account of the devotion paid to this saint, as for the spaciousness and magnificence of its buildings." Some say, the saint lived here on the top of a pillar; others, that he lived, on the top of the mountain for sixty-eight years. The whole convent is *above a quarter of a mile in length*. "The church especially," says Pococke, "is very magnificent; it is built in the form of a Greek cross. Under the middle of an octagon dome are the remains of the famous pillar on which, they say St Simon lived for so many years. What remains of it was hewn out of the rock; that is, the pedestal, which is eight feet square, and a very small part of the column. The part of the cross to the east of this was the choir, at the east end of which are three semicircles, where, without doubt, there were three altars, and the entrances to them are adorned with reliefs. This convent was destroyed by a prince of Aleppo, at

the latter end of the tenth century." A number of ruined villages lie in this direction. On the high hill of Sheikh Barakat are the remains of an ancient edifice, with Greek inscriptions; and to the E. and S.E of this hill, Pococke saw some "magnificent buildings almost entire."

To the S.E. of Sheikh Barakat, between eleven and twelve miles from Aleppo, and three or four to the S. of the village Hanjar, there is a remarkable cavity in the earth, known to the inhabitants by the name of the *Sunk Village*. It is situated in a little plain, less stony and better cultivated than the country round. Pococke mentions it, but he did not visit it. It is thus described by Dr Russell:—

"This vast cavity is nearly circular, somewhat of the form of a punch-bowl, being narrower towards the bottom than at the brim, which is 1,589 feet in circumference. The sides all round consist of rock almost perpendicular, to the depth of 170 feet; after which the cavity contracting, is no longer visible, on account of the earth and small, loose stones which seem to have fallen from above. The descent is continued a considerable way over the rubbish to the bottom. The rock lining this stupendous cavity is composed of several horizontal strata, each about fourteen feet thick, in the interstices of which are many holes or fissures, that afford shelter to birds, bats, and winged insects. The substance of the rock itself is composed of coral and various sea-shells, incrusted and consolidated by means of a calcareous matter, almost as white as snow, unless where it has been discoloured by the snow washed down by the rain.*

"It is rather an arduous enterprise to get safe to

* The specimens brought to England were fossil scallops, cone shells, and corals of the madrepore kind.

the bottom, and scarcely to be attempted but on the eastern side, where the descent is sometimes by winding footpaths and irregular steps in the side; at other times, through holes or arches in the solid rock. Halfway down, on the right hand, is the entrance into a low-roofed grotto, at the further end of which are two apertures like windows, from whence the prospect of the whole is striking and romantic: a variety of trees, shrubs, and plants shooting out from the sides of the precipice, or growing luxuriantly at the bottom. There are no springs to be seen, nor any stagnant water; but besides many large pieces of rock that have tumbled down from the sides, there are at the bottom, several oblong-square hewn stones, exactly like the stones found among the ruins of a deserted village which stands at a little distance from the brink of the cavity. Between these ruins and the cavity there is a very deep well, or pit, for corn; as likewise a grotto, intended for sheep and cattle.

"It does not appear whence a notion entertained by the Franks should have arisen, that this chasm was produced by an earthquake. The natives have no traditionary tale of such a kind, but regard it as a natural production, as old as the Creation. Its form has somewhat the resemblance of a crater; but there are no vestiges of lava, nor other appearances of a volcano, either near it or in the neighbouring country. Some travellers have made mention of a volcano about nine hours distant from Scanderoon. Some hot springs are found at the distance of about twelve hours on the Scanderoon road, between Armenass* and Antioch, the nearest village to them being Kaferdibbin."

The Antioch road lies W.S.W. to Khan Touman,

* A village thirty-five miles to the west of Aleppo, where there is a glass-house which supplies most of the glass that is used in that city. "The glass is thin, of a whitish colour, but the vessels are well enough formed."

distant about three hours from Aleppo; it then takes a westerly direction over uneven ground, for two hours further, to a ruined site called Kafer Joum. From this place to the small village Zedany, four hours further, the road continues westward and southward of west. For the last hour, it lies over an extensive and cultivated plain. Thence, westward to Ramadan, one hour, and Maat-mishereen, an hour further. It then turns towards N.W. over rocky ground, and, in less than an hour, crosses a cultivated valley running E. and W., where are seen several artificial heights. At Ashat, the road enters the mountains which divide the great plain of Aleppo from that of the Orontes. This village is built on the summit of a circular insulated rock, so rugged and abrupt that one would think it inaccessible. Some way further is *Ain-el-Razee*, a spring of fresh water, shaded by a single fig-tree, in one of the wildest and most romantic spots imaginable. It is about a day's distance from Kafer Joum.

The route from *Ain-el-Razee*, for two hours, lies over very rough mountains, in a N.W. direction, to Elmanas, a large village, in a beautiful situation, surrounded with rich gardens: it is "on the south side, and near the head, of a long valley extending E. and W." In this plain are several more of the artificial mounds observed in this part of the country. Passing the high mountains bounding the plain to the northward, the road continues N.W., and soon brings the traveller in sight of a most magnificent prospect, embracing an immense plain, across which the Orontes winds its serpentine course, entering the valley from the S.W. The road descends to Salkeen, a village on the S. side of the valley, but separated from the river by a ridge of heights; distant three hours from Elmanas. The Orontes is crossed by a stone bridge called *Djeser Hadeed*, "the iron bridge," so named from its gates, which are coated with iron. On the

west side of the bridge is a village of Kourds, tributary to the Mutsellim of Antioch. The route from this place lies first N.N.W. and then W.S.W. over uncultivated plains, to *Bab Paulos*, one of the ancient gates of the old city. Antioch itself is half a mile further; the distance from *Djeser Hadeed* something less than four hours. About a mile before the traveller reaches *Bab Paulos*, he observes the remains of an ancient pavement; and for nearly 600 yards, there is a paved road between most pleasant gardens. Immediately within the gate is a clear spring, shaded with trees.

This route is given by Lieut-Col Squire. Pococke mentions a village called *Daina*, near where he entered the high road from Aleppo to Antioch. "The antiquities that remain here," he says, "shew that it has been a place of some consideration; especially the great number of sepulchral grots cut down into the rock, which is hollowed out into courts, with several apartments round them: on some, indeed, I saw Christian Greek inscriptions. Among these sepulchres is a very beautiful fabric; a square canopy of stone with its entablature, supported by four Ionic pillars on a solid basement. In the skirts of the village there are remains of two houses: one of them is large, with a great enclosure and a tower; the other, which is smaller, has an Ionic colonnade in front, both above and below. The cross over the doors, and two Greek inscriptions, shew it to be a Christian building." This plain the learned traveller considers to be where Aurelian first conquered Zenobia, which was near Imma. Not far from Daina, he passed by two or three "magnificent ruined villages," and further, in the road to a village which he calls *Tesin*, other ruins, and, in one place, a handsome church almost entire. Tesin, he says, is famous for the best oil of olives in the country: here he saw the remains of the front of a church adorned with sculpture, with a defaced Greek

inscription. As he passed over the plain in the night, he observed the lightning "shooting horizontally in the form it is represented in Jupiter's hand, and on the reverses of the medals of the Greek kings of Syria. "I took the more notice of it," he says, "as I never saw it in that manner in any other country; and, without doubt, from this they took the figure of it as it is seen on the medals." Captains Irby and Mangles, who took the same route in 1817, mention a considerable site called *Bourkee*, where the ancient sepulchral caves serve the present natives for their habitations. "We passed," they say, "many sites of ancient towns, castles, tanks, temples, &c., all of the Lower Empire, and very uninteresting: on one occasion, we counted *eleven* sites in a rich plain, with a very fine loamy soil, now left desolate and uninhabited. So much for the Turkish government, and their mode of encouraging agriculture, the arts, &c.!"

ANTIOCH.

Antioch, the "queen of the East," is brought down, and "sits in the dust:" silent, and in darkness, she "shall no more be called the lady of kingdoms." Prior to its last overthrow by the earthquake of 1822, it was a place of some little trade; but few traces remained of its ancient wealth and splendour. A faint shadow of its ecclesiastical importance was preserved in its being the residence of a patriarch of the Greek church. The modern town of Antakia occupied about one-fifth part* of the ancient city, being situated towards the western extremity of the walls. "The houses," says Lieut-Col Squire, "have sloping roofs, covered with tiles, and are built in a very slight man-

* Captain Mangles says, "The present town, which is a miserable one, does not occupy *one-eighth* part of the space included by the old walls."

ner.* There are fifteen minarets at Antakia; and though the place is not extensive, it is considered as a populous town, containing, perhaps, 4000 inhabitants: it is governed by a mutsellim, tributary to the Pasha of Aleppo.† Much cotton is manufactered here, which is grown in the neighbouring villages; grapes are also dried and preserved, and much wine is made by the Christians; there are also many tan-yards on the banks of the river." It is in long. 35° 17 E. and lat. 36° 6 N.; and is computed to be 67 miles W. of Aleppo.

Antioch was the capital of the Syro-Macedonian empire, and is said to have been four miles in circumference. It was composed of four distinct towns, or quarters, built at different periods, from which it had the name of Tetrapolis. It was founded by Seleucus Nicator, and greatly enlarged by Seleucus Callinicus, and by Antiochus Epiphanes. For several hundred years it was the residence of the Macedonian kings of Syria, and afterwards of the Roman governors of that province. The city is often mentioned in the Acts of the Apostles: it was here that the disciples of Christ were first called by the name of their Master and Lord.‡

* Pococke assigns the reason of this slight style of building. "The present city of Antioch," he says, "is ill-built: the houses low, with only one story above ground; the roofs are almost flat, made of light rafters laid from one wall to another, and covered with thin tiles, which seem to be contrivances to make their houses above as light as possible, that, as they are on a bad foundation, they may not sink by the weight above; or, *if they chance to be thrown down by earthquakes, that the people in them may not be crushed by the weight of the roof.*"

† In 1813, it was supposed by Mr Macdonald Kinneir to contain 10,000 souls. Its trade had greatly revived under the mild government of an independent aga. Much silk was produced here. Since then it has been exposed to the attacks of Mahommed Pasha and the earthquakes.

‡ Acts xi. 26: xv. 22.

It was styled, in latter times, the Eye of the Eastern Church. In this place the unfortunate Germanicus fell a victim to the jealousy of the execrable Tiberius. In the time of Justinian, it was called Theopolis, the City of God, on account, it is said, of its inhabitants being mostly Christians. It was the first object to which the Crusaders directed their efforts. They held it from 1098, till it was taken and destroyed, in 1268, by the Sultan of Egypt, who demolished the churches, said to have been at that time the finest in the world, and put most of the inhabitants to death. The Crusaders had done the same when the city fell into their hands. Aleppo then began to flourish, and to become the great Eastern mart, as Antioch had been. From that time to the close of the seventeenth century, no Christians resided in the city. In 1738, there were about 300 Greeks and 50 Armenians among the inhabitants. This city has been peculiarly subject to the destructive visitation of earthquakes;* and now it is again in ruins!

* "It was almost demolished by earthquakes in the years of J.C. 340, 394, 396, 458, 526, and 528. The Emperor Justinian repaired it, A.D. 529, and called it *Theopolis*, the city of God. Cosroes, King of Persia, took it A.D. 548, massacred the inhabitants, and burnt it. Justinian ordered it to be rebuilt, A.D. 562. Cosroes took it a second time, A.D. 574, in the reign of Justin, and destroyed its walls. A.D., 588, it suffered a dreadful earthquake, whereby above 60,000 persons perished. It was again rebuilt, and again exposed to new calamities. The Saracens took it, A.D. 637 or 638, in the reign of Heraclius. Nicephorus Phocas retook it, A.D. 966. Cedrenus relates, that, A.D. 970, an army of 100,000 Saracens besieged it without success, but that afterwards they subdued it, added new fortifications to it, and made it almost impregnable. Godfrey of Bouillon besieged it, A.D. 1097, and carried it, June 3, 1098. This city, being frequently attacked by the Saracens, was taken, May. 29, 1268, by the Sultan of Egypt, who demolished it."—(CALMET's *Dict.*, by Taylor, 1823.) Josephus characterises Antioch as the third city of the Roman provinces. (lib. iii. cap. 1.) "It was famous among

There were, even in Pococke's time, very few remains, within the city, of any ancient buildings: he mentions three or four ruined churches, but they had no claim to particular notice. The aqueducts were the principal works of antiquity, and these are pronounced inferior to many similar works of the kind.* On one of the three summits of the hill commanding the town, there were great remains of a castle, with semicircular turrets; and near the foot of this hill, in the modern town, were remains of the front of a large brick building, the architecture of which seemed to be of the fourth or fifth century. The exact situation of the ancient city, however, is still to be seen: "the old walls are standing, and some of them, which are built with the greatest strength, are still entire."

"Antioch was situated on the summit and the north side of the two hills, and on the plain between the hills and the river. Pliny says, that it was divided by the river Orontes, from which one would conclude that there was a suburb to the north of the river, of which there are now no signs. The hill to the S.W. is high and very steep; that to the E. is lower, and

the Jews for the *jus civitatum*, or right of citizenship, which Seleucus had given them in common with the Greeks."—(Joseph. Antiq. lib. xii. cap. 13.) "This, no doubt, contributed to render this city so desirable to Christians, who were every where considered as a sect of the Jews, since here they could perform their worship without molestation."—*Ibid.* The author of the "*Gesta Dei per Francos*," describes it as containing 360 convents, besides several churches; and in the circuit of the walls were 450 towers. The patriarch had under him 150 bishops.—(See Van Egmont's Travels, vol. ii. p. 323.) When Van Egmont travelled, the Greeks, not being allowed a church within the city, performed divine service in a large grotto about half a mile from the town; and the Patriarch of Antioch resided at Damascus or Aleppo.

* One of the aqueducts is described as being "in the manner of the ancient *Pont du Garde*, near Nismes, but much inferior to it."

there is a small plain on the top of it. The walls are built along the height of the hills; and to the S., where there is no descent, the approach is rendered difficult by a deep fosse. These hills are divided by a very deep, narrow bed of a mountain torrent, across which a wall is built, at least 60 feet high. It had an arch below to let the water pass, which is in part built up; so that a great body of water often lies against the wall: it is called the iron gate. This wall is a most extraordinary building, by which the two hills are joined; and the city walls are carried up the hills in a most surprising manner. But, though built on a rock, and with the utmost art, yet they could not withstand the shocks of so many great earthquakes that have happened. However, on the west side of the western hill, the wall has resisted both time and earthquakes: it is exceedingly strong, and well-built of stone, with beautiful square towers at equal distances, which consist of several stones. I am persuaded that this is the very wall built by Seleucus, and yet, there is not the least breach in it, nor a sign of any; and from this one may judge how beautiful all the walls must have been. There were no battlements to the wall, but there was a walk on the top of it; and where there was any ascent, the top of the wall was made in steps, so that they could go all round the city on the walls with the greatest ease; and it is probable, there were such steps also on the walls which were built up the very steep precipices from the iron gate, where all is now in ruins; and by this wall of communication, they without doubt went from one hill to the other. The steps on the walls were very convenient, for that hill is so steep, that I rode four miles round to the S.E. in order to ascend the hill without difficulty. The south side of the western hill might be assaulted with the greatest ease, though defended by fosses; and I found that the walls there had been much repaired. Those on the plain to the west are

defended by the deep bed of a winter torrent. These walls must have been destroyed and entirely rebuilt, for they are of stone and brick, and probably were a Roman work. The towers are very high, but the greater part of the walls are fallen down, and lie in large pieces on the ground, which demonstrate that the shock must have been great that overturned them. The towers are about seventy paces apart, and being near the river, and consequently not on so good a foundation as the others, one may see that they have often been repaired. A part of them and some houses fell by an earthquake that happened while I was at Aleppo, which an English gentleman, who had resided there fifty years, affirmed to be the greatest he had ever felt."

This was about the year 1738. A more modern traveller thus describes the spot in 1802. "The walls which now exist, though much ruined, mark the ancient boundary of Antioch. The form of them is nearly of a rectangular figure. Of the longest sides, running N.W. and S.E., one confined the town on the plain; the other passed along the ridge of precipices above: the short sides were partly in the plain, partly along the slope of the mountains. Though there may have been sally-ports in different parts of the fortification, it does not appear that there are more than five principal gates to the city: that towards the north, *Bab Geniun* (probably *al Ginein* or *Genan*, that is, the gate of gardens); the present *Bab Paulos* to the east; *Bab Hadeed*, (the iron gate,) leading to a deep ravine on the south; *Bab Latakie*, Laodicea gate,) on the west side; and the fifth, in the N.W. angle of the inclosure of the city, called *Bab el Geseer*. The walls are about twenty feet high, and are flanked with square towers at interyals: they are built of an excellent hard stone, of which the surrounding moun-

tains are composed, much resembling the stone of the temple of Baalbec. The workmanship of the whole is exceedingly good; and in many parts, courses of brick-work are introduced between the masonry. In the towers, there are, in general, three floors, and the upper two are supported by arches of solid brick-work. Towards the east angle of the south side, there is a deep ravine formed by two precipices almost perpendicular; and so anxious were the people of Antioch to place themselves in a complete state of security, that, along the ridges of these heights, though in most parts absolutely inaccessible, they have continued their fortifications, and closed the ravine (about twenty-five feet wide) with a solid wall, the greater part of which is still in existence, and was upwards of seventy feet in height.

"On the north side of the mountain are many excavations and niches in the rock; some for catacombs; others have been formed after the Christian era, and, by the addition of masonry, have served as places of devotion: they are on the east side of the deep ravine. Without *Bab Hadeed*, on the west side, is a bridge of five arches across a valley. The piers are of the natural rock, with arches of masonry turned over them. In many parts, not sufficiently inaccessible from their steepness, are the remains of a ditch, on the west side, fifty feet in width, and fifteen feet in depth.

"On the highest part of the rocks within the fortifications, and rather nearer the west than the east side, is a most magnificent and extensive view. To the east is the great plain of Antioch with its lake, bounded by distant mountains; the Orontes, winding through the plain in front of the city; the high mountains of Beilan; the sea on the S.W.; Mount Casius; the irregular valley, covered with vineyards, behind the heights of the city: these are the chief objects which strike the beholder from the highest point of the ancient capital of Syria. Mount Casius is of a

conical form. The Orontes, after passing Antioch, takes its course between some low mountains north of M. Casius, and discharges itself into the sea, about six leagues from Antioch."*

Where are the voluptuous groves of Daphne, which were planted by Seleucus, the Syrian monarch, and which proved so fatal to the Roman veterans? The palace of Daphne is placed, in the Jerusalem Itinerary, five miles from Antioch in the way to Latakia; and Pococke supposed that he had identified the site, both of the grove and the temple of Apollo, at a place which he calls Battelma, about five miles S. of Antioch, near which there are several fountains. "It is said, Gallus built a church there, probably of the materials of the temple of Apollo; and there are remains of a church, with several Greek inscriptions cut on the walls. It is in every respect a most delightful situation." The spot commonly thought to be Daphne, however, is nearer Antioch, at the fountain of Zoiba, near which are remains of the two aqueducts which supplied the city; and there are other fountains above it. The cypress grove and the consecrated bay-trees have disappeared; there are none of the latter trees any where near Antioch; but Pococke says, "they are in great abundance at some little distance." He unfortunately omits to specify in what direction.

Captains Irby and Mangles, in coming from Latakia to Antakia, took the direct road to Kepse, which passes over the eastern side of Mount Casius, considerably to the west of that which Pococke took, through Battelma. They unfortunately had not leisure to explore the supposed site of the ancient Daphne; but, on the authority of Mr Barker, the British consul at Aleppo, they state, that there are still to be seen the grand sources of water which composed the cele-

* Lieut-Col Squire's Travels in Walpole's "Continuation," &c. pp. 847, 8.

brated fountain: "in some instances, the water boils up in a volume as thick as a man's body, and *jets d'eau* might be made of that thickness, of upwards of fifty feet high." Still, they do not tell us where this fountain is, or what name it bears. But, in compensation, they furnish a description of the scenery on the banks of the Orontes, which may enable our readers to imagine what Daphne was. They reached the banks at the place where commences the picturesque part of the river, and immediately below the spot where the chart was marked "the site of the city and groves of Daphne."

"We now began to follow the banks of the river, and were astonished at the beauty of the scenery, far surpassing any thing we expected to see in Syria, and indeed, any thing we had witnessed even in Switzerland, though we walked nine hundred miles in that country, and saw most of its beauty. The river, from the time we began to trace its banks, ran continually between two high hills, winding and turning incessantly: at times the road led along precipices in the rocks, looking down perpendicularly on the river. The luxuriant variety of foliage was prodigious; and the rich green myrtle, which was very plentiful, contrasted with the colour of the road, the soil of which was a dark red gravel, made us imagine we were riding through pleasure-grounds. The laurel, laurestinus, bay-tree, fig-tree, wild vine, plane-tree, English sycamore, arbutus, both common and andrachne, dwarf-oak, &c., were scattered in all directions. At times the road was overhung with rocks covered with ivy; the mouths of caverns also presented themselves, and gave a wildness to the scene; and the perpendicular cliffs jutted into the river upwards of three hundred feet high, forming corners round which the waters ran in a most romantic manner. We descended at times into plains cultivated with mulberry plantations and vines, and prettily studded with picturesque cottages. The

occasional shallows of the river keeping up a perpetual roaring, completed the beauty of this scene, which lasted about two hours, when we entered the plain of Suadeah (Seleucia), where the river becomes of a greater breadth, and runs in as straight a line as a canal."

Captain Macdonald Kinneir describes another delightful spot, which he was disposed to consider as the ancient Daphne, on the declivity of the mountains, about seven miles from the city. "It is called Babylæ, and exhibits the vestiges of many buildings, bathed by a number of fountains which boil up from amongst the rocks, and flowing in different channels through a meadow shaded with luxuriant bay-trees, walnut-trees, and groves of myrtle, soon afterwards unite and form a small river called the Kerrasu, which enters the Orontes about half way between Antioch and Suadia. The singular beauty of this place, combined with the name of Babylæ, would have led me to suppose it the spot on which the famous Temple of Daphne, and afterwards the Church of St Babylas, formerly stood, had not D'Anville and others fixed upon Beit ul Mei, (the House of Water,) another agreeable situation, five or six miles south of the city, as that seat of debauchery and voluptuousness."

"Beit ul Mei (el Moie),* is five miles from Antioch, on the road to Latakia. In my visit to this place, I travelled along the foot of the mountains through groves of myrtle and mulberry-trees; and at the sixth mile, reached this spot, so famous in the history of Syria. It is a small natural amphitheatre on the declivity of the mountains, where the springs burst with a loud noise from the earth, and, running in a variety of directions for the distance of about two hundred yards, terminate in two beautiful cascades, about thirty

* This is what Pococke has turned into Battelma

feet in height, falling into the valley of the Orontes. Instead of a magnificent temple, surrounded with stately groves of laurels and cypresses, I saw three or four wretched water-mills built of mud, and a few dwarf myrtle bushes intermingled with brambles. The largest of the fountains rises from under a vertical rock, forming a small abyss, or concavity, on the top and sides of which the massy remnants of an ancient edifice, perhaps those of the Temple of Apollo, attracted my attention. A considerable portion of the water of this spring is conveyed for nearly two miles through an artificial subterraneous aqueduct, which I was told had been traced to the vicinity of Antioch. I perceived the ruins of another building at the foot of an adjoining mountain, but it did not strike me as meriting an attentive examination; and being upon the whole as much disappointed with Beit ul Mei as I had been gratified with Babylæ, I descended through some ploughed fields and mulberry plantations into the sequestered vale of the Orontes."

Suadeah is a straggling village, consisting of unconnected cottages, situated in a plain chiefly enclosed with mulberry and lemon plantations. At half an hour's distance from it are the ruins of the ancient Seleucia Pieriæ, "a place of a most extraordinary situation, of great natural strength, and well fortified by art;" now called, according to Dr Pococke, *Kepse*. It is situated about a mile from the sea, on the south-west side of a rocky mountain. The walls on the S. side were built on high cliffs overlooking the plain; to the west, on the brow of a steep descent, over the bed of a mountain torrent that runs southward into the plain; to the north, on high cliffs over the bed of the same torrent. There is a descent within the walls from the N.E. N.W. and E.; and a steep descent on the E. side without the walls, at the bottom of which a "natural fosse" is formed by the deep bed of a

winter torrent. Here there was a double wall: the outer one, consisting of very large stones, was ten feet thick; the inner wall, built of hewn stone, was defended by square turrets fifty paces apart. In the plain near the S.W. corner of the city, there was a fine basin walled round, designed to receive the shipping: it communicates by a narrow channel with the sea. To the north of this channel, on a gentle rising ground, is a tower which protected the port. On the south side of the entrance there was another tower, built on the rock; and near this, a pier runs into the sea, about 67 paces long, and 18 paces wide: it is constructed of very large stones, some of them 20 feet long by six feet in width, and five in depth; they have been fastened together by iron cramps, the marks of which are still to be seen. A little way to the north of this, is another pier, 120 paces long, and fifteen paces broad. On the S.E. side of the city was a strong gate, adorned with pilasters, and defended with round towers. This was almost entire at the time of Pococke's visit, and is called the Antioch gate. The city communicated with the sea by an artificial channel cut out of the rock. "It is a passage from fourteen to eighteen feet wide; the first part from the E., for 260 paces in length, and about 40 in height, is cut under the foot of the mountain; the rest, which is about 820 paces in length, is sunk down from fifteen to about twenty feet in the solid rock, and is open at top; it ends at the sea. The last part is cut down lower, and great pieces of rock are left across the passage, to make the entrance difficult, there being a path left only on one side, which might be closed on any occasion. It is not cut with steps, as Polybius describes it. Along the sides are small channels to convey water from the higher parts to the ground which is to the south of it. This extraordinary channel ends a little way to the north of the northern pier. The water formerly ran through it, but now it does

not go that way, unless after great floods. It is said, that the Arabs turned the water to the S.W., where I saw it run by a sort of subterraneous passage. Part of it now runs into the basin, which is choked up and become a morass; and the water at present goes in two small streams into the sea, one through the channel of the basin, and the other to the S.W. of it.

"The top of the hill, on each side of the artificial passage through the rock, is cut into sepulchral grots. Some of these are very grand, and have courts before them, with several apartments one within another, supported by pillars of the solid rock; some of them near the passage have epitaphs cut on them; there are likewise many imperfect inscriptions and several reliefs, which seem works of fancy rather than for any particular design. But the chief burial-places were grots near the S.E. corner of the town, by the side of the road that leads to Antioch. To the north of the town there are some aqueducts cut through the mountains, by which the water is brought a considerable way, though they have springs on the very height of the town. Under the walls opposite to this aqueduct, is an oblong open place cut in the cliff, about twenty-four feet from the ground, eight paces long, and three wide: there are two niches also cut into the rock, which seem to have been designed for altars, and over one of them is a large cross in relief. They call it the convent of Codryllus; and it was, probably, the hermitage of some Christian of that name. Above this, near a quarter of a mile to the east of the city walls, is a sepulchral grotto, over the door of which is a relief cut in the rock, representing a woman sitting in a chair, leaning her head on her right hand, as in a melancholy posture; before her stands a child. On one side is another relief, in which a woman is giving something to her child. This, probably, was a sepulchre made for a

beloved daughter. There is another hermitage, which they call Saint Drus; and a narrow ascent over it is cut out of the rock, up the side of a steep cliff, which leads to a spot that they call a castle. It is contrived in such a manner that nothing is seen on the outside; the rock is worked into a fence like a wall, and is supplied in some places with an artificial work; and under it, the rock is hollowed out into a large cistern. This place might be defended by a small number of people."

Below this natural fortress, are the ruins of a large convent with its church; and about four miles in the "footway over the sea, which goes all along to Mount Rhossus, and so to the plain of Arsous," Pococke found the remains of a smaller convent and church, and a few small chapels about the mountain, which probably belonged to hermitages, with cisterns near them.

This city was built by Seleucus Nicator, soon after he had vanquished Antigonus, "at a time when he was not settled in his kingdom." About the port, there was a well fortified suburb, where, for convenience, they held their markets. At the time of Pococke's visit, there was an Armenian village here;* and he observed a particular fashion among the women of Kepse. "They wear a sort of cap, made of silver money, fastened round in rows by holes made in them: among these are many ancient medals of the Syrian kings, and of the city itself, which are often found here; so that the head of a lady of Kepse is often a very valuable piece of antiquity." Of the magnificent temples and buildings mentioned by Polybius,

* Pococke mentions two other Armenian villages to the N.E. of this, which he calls *Alchaphah* and *Ionelac* each having its church, and being governed by a Christian *kaia*, appointed by the Turkish governors. Several ruined churches and convents are to be seen in the neighbourhood.

some remains of a few pillars alone were standing. It was at Seleucia that Paul and Barnabas, when sent forth from the church at Antioch, embarked for Cyprus.*

"From this place," continues Pococke, "I crossed over the plain southwards, about four miles to the Orontes. I went to the mouth of the Orontes, to see if I could find any remains of the ancient port of Antioch, which I discovered before I arrived at the mouth of that river, at the distance of nearly two miles from the sea. There is a large basin, which was filled from above by the river, at a place where the river winds, so that the stream flowed directly into a canal that leads to the basin, by which the shipping entered it. This canal had, no doubt, flood gates to hinder too great a quantity of water flowing into it on any rising of the river." Nearly a mile to the west of this basin are the supposed ruins of the ancient "port of St Simon," near which are ruins of a small church and khan. The present port is a little further to the west, about half a mile to the west of the Orontes. "The boats come to the banks of the river; and there are only a few huts built as warehouses for the salt that is brought to this place from Tripoli, and for the rice that is imported from Latakia, and is brought to that city from Damietta. The Orontes here is deep, though not very wide, and the river, as formerly, might very well be made navigable to Antioch."†

* Acts, xiii. 4. It is also referred to, 1 Macc. xi. 8.

† "Antioch once made more noise in the world, being fallen to ruin ever since the channel that ran from the city to the sea, where galleys might ride, has been stopped up by the sands that have encroached upon the mouth of the haven." Tavernier's "Six Voyages," folio, p. 56. Volney says: "By clearing the mouth of the river, which is six leagues (20 miles) from Antioch, it would have been practicable to ascend the river with towed boats, but not with vessels, as Pococke maintains: its current is too rapid. The natives, who do not know the name of Orontes, call it, on account of its rapidity, *El*

Mount Casius, the foot of which extends to the Orontes a little above the port, is now called *Djebel Okrab*, the bald mountain. "It is certainly," says Pococke, "a very high mountain," though he thinks that Pliny exaggerates a little when he makes it four miles in perpendicular height! The country abounds with mulberry-trees, and produces a great quantity of silk. About half-way to Antioch is a long, high hill to the north of the river, called *Benecclesie*, or "Thousand-Churches," on the summit of which are the remains of a very noble convent and church, dedicated to St Simon Stylites, with a pillar, cut out of the rock, exactly on the model, and of the same dimensions as that in the convent near Aleppo.*

The route from Antakia to Scanderoon lies across a rich alluvial plain towards the N.N.E. for five hours, when it enters the mountains of Beilan. Two miles to the right is the lake of Antioch, or the White Lake. At five hours and a half is Khan Karamout, (*i. e.* the Khan of Black Myrtle, so called from the quantity of that shrub in the neighbourhood,)† where there is a

Aasi, the obstinate; the term which the Greek geographers have rendered *Axios*." Benjamin of Tudela calls it the river *Pir*, and its valley, *Jabok*.

* "This," says Pococke, "may be the hill *Trapezon*, so called from its resemblance to a table; for Strabo, immediately after it, mentions Seleucia and Rhossus. The Greek patriarch, about thirty years ago, endeavoured to get this beautiful place into his hands, and was well guarded with firmauns from Constantinople; but the mob rose at Antioch, and the people there and of the country round about, came in great numbers, and destroyed not only the new building, but also what remained of the old." The ancient name of Rhossus is preserved in that of *Ras el Kanzir*, or Cape Hog, the south point or headland of the Bay of Scanderoon. To the S. of Mount Casius are the remains of the ancient Posidium, "now called Boseda."

† This khan was erected not long before Van Egmont travelled, by a mufti of Constantinople, for the protection of travellers. He stationed here a Turcoman governor named Mus-

narrow pass, and a small village of mountaineers, who claim a tribute from every traveller or caravan they meet. Here the Turkish language only is spoken. A little beyond Karamout is a castle, situated on the top of a precipice to the left of the road, in a most romantic situation, called Bagras (Pagras): close to it is a village. Half an hour from Karamout is a paved way, which leads to Beilan, but for which, in winter, the road would be, from the nature of the soil and the rains, impassable. Beilan is three hours from Khan Karamout; it is seated on either side of a deep, narrow, and elevated valley. A stream from the mountains rushes through the middle of the town, and three or four aqueducts cross the valley, apparently of ancient construction, and they are still in use. The houses are built of stone with flat terraced roofs, unlike those of Antioch, Suadeah, and Hourdee; and placed on the slope of the mountain, intermixed with a variety of trees, they form an agreeable prospect. The town was formerly much frequented by the Europeans even from Aleppo, on account of the coolness of its situation. This is one of the three great passes into Cilicia, and was anciently called the Gates of Syria.*

tafa, by whose courage and enterprise, the road, which had long been infamous for the outrages committed by the robbers, was rendered perfectly safe. In return for his fidelity, he was poisoned in a dish of coffee, and the mufti himself fell a victim to the sultan's jealousy. The mountain was then infested by "hyenas, leopards, lynxes, bulls, foxes," &c. Van Egmont, vol. ii. p. 327.

* See authorities in Pocooke, b. ii. c. 20. One hour from Antioch, there is much marsh land; and a small river called *Karasou*, or Black Water, discharges itself into the lake. This appellation is derived from the black stones at the bottom, which give a similar appearance to the water. The lake may be, Pococke thinks, about ten miles long, and five broad. Several little streams occur, which are crossed by bridges: one of these, at three hours from Antioch, is the river *Patrakene*. At one of these rivers, Ptolemy Philomator, having conquered Alexander Bratas, died of his wounds.

From Beilan to Scanderoon, the descent from the mountains towards the sea in a northerly direction, is very striking: the heights are lofty, picturesque, well covered with wood, and a great part of them planted with vines, disposed in the neatest order and carefully cultivated: the distance is three hours, caravan time.

Scanderoon itself is a most wretched town, consisting of a few houses built absolutely in the marshes, which extend on all sides. "So impracticable is the ground, that there is only one road by which it can be approached. The reeds that grow in this swamp, afford nourishment to the buffaloes. In some parts, where the land will admit of it, it is cultivated. It seems that at Scanderoon the sea continually retires, and the marshes increase in proportion. About a century ago, the line of shore was a mile more island than at present: as may be seen from the fact of a ruined square building of stone, where there are iron rings, to which boats and small vessels were formerly attached. Indeed, one of the merchants mentioned, that, in the space of ten years, the beach had so advanced into the sea, that in a spot where there was formerly water, there is now a magazine for merchandise. The town is chiefly inhabited by a few Greeks and some Turks, who find an interest in remaining there on account of the arrival of shipping at the anchorage. Here is a neat Greek church; and among the tombs, we remarked seven, with Latin inscriptions, of Englishmen, who had fallen victims to the unhealthiness of the situation.* Few persons escape the malignant

* "*Peuplé de plus de tombeaux que de maisons*," says Volney. Moryson, who travelled in 1596, represents Scanderoon as a poor village, built all of straw and dirt, except the houses of some Christian factors. He speaks of the pestilent air of the place as rendering it "infamous for the death of Christians." One cause he assigns for this is, that "on the east side beyond the fen, is a most high mountain, which keeps

fever which rages there in the summer, occasioned by the excessive heat of the sun, seldom relieved by sea-breezes, and the noxious vapours from the surrounding swamps. There are three European agents now (1802) resident at Scanderoon, two French and one Italian : their ghastly pale appearance sufficiently marks the black influence of the climate. The ignorance and imbecility of the Turkish government cannot be more strongly marked than in the position of Scanderoon. This is one of the finest bays in the world; the marshes might be drained and cultivated; and were the town removed to the heights, above half a mile to the beach, the inhabitants would breathe a purer air, and merchants might be induced to reside there."*

Scanderoon, or, as it is called by the Franks, Alexandretta, is the port of Aleppo, from which it is twenty-four leagues (eighty miles) distant.† Yet, at

the sight of the sun from Scanderoon!" Tavernier describes it, about a century after, as "nothing else but a confused heap of paltry houses inhabited by the Greeks," except the dwellings of the two vice-consuls, the English and the French. "They must be men," he adds, "who love money at a strange rate, who accept of these employments; for the air, like that of Ormus, is generally so bad, especially in the summer, that they who do not die, cannot avoid very dangerous distempers. Mr Phillips, the English consul, has been the only person that ever lived two-and-twenty years at Alexandretta; but you must know, he was a brisk, merry man, and of an excellent temper of the body, and yet, for all that, he had been forced to be cauterized." "Six Voyages," fol. p. 55. Van Egmont speaks of the town as small, consisting of not sixty houses, but thriving; and says, "It is the residence of a Greek bishop; the fathers of the Holy Land have also a convent here," —but as a winter residence only. In summer the inhabitants removed to Beilan.

* Lieut-Col Squire, in Walpole.

† Tavernier mentions the practice of despatching a carrier-pigeon from Scanderoon to Aleppo, on the arrival of a vessel, with a note under his wing, by which means information was conveyed in four or five hours, "though it is more than two or

this period, the road between them was so much infested with Kourdish robbers as it was in the time of Pococke and Volney, or, to go somewhat further back, in the time of Strabo.* And, at only three hours' distance to the north, Kutchuk Ali, the tyrant of Payass, defied the Porte, plundering all the caravans that passed through his territory; and even ships were afraid to anchor near the town, fearful of being seized by the rebel. Thus commerce was obstructed on every side. To these serious political drawbacks, Volney adds a formidable natural disadvantage of the situation, for which the government is not responsible; the prevalence, during winter, of a peculiar wind, called by the French sailors *le raguier* (the chafer ?), which, rushing like a torrent from the snowy summits, forces ships to drag their anchors several leagues: he even states, that, during three or four months, the winds from the land prevent any vessels from entering the port.† Yet, inconvenient as it is, this, he says,

three days journey on horseback." This is a very ancient method of correspondence in the East. It was resorted to in the time of the Crusades. The custom of thus corresponding with Aleppo from Scanderoon, is mentioned by D'Arvieux and Maillet. Dr Russell states, that it had been in disuse many years, but the pigeons had been known, by persons then resident at Aleppo, to perform the journey in two hours and a half.

* "Le local qu'ils occupent répond exactement au château de *Gyndarus*, qui, dès le temps de Strabon, était un repaire de voleurs."—VOLNEY.

† "There is a wide gap in the midst of this mountain (Beilan), which, giving liberty to the N.E. wind, when it blows hard, doth so enrage the road of Alexandretta, which is otherwise very calm, that no ship can ride there at that time; insomuch that all ships that happen to be there when the wind rises, presently weigh anchor, and get out to sea, for fear of being cast away." (TAVERNIER, p. 55.) Van Egmont ascribes the same effect to the E. wind, coming from the mountains, adding: "But the north winds, which are generally very violent, seldom last above twenty-four hours."

is the only part of the coast where there is a solid bottom, and vessels may anchor without their cables being liable to chafe. Prior to the year 1590, it is stated by Teixeira, that the Aleppo trade was carried on by the merchants of Tripoli, but "upon some difference with the pashas, the Christians retired to this place (Scanderon), yet like it not very well, because of the inconvenience of carrying their goods so far by land." In 1802, Scanderon was tributary to Mustapha, Pasha of Beilan, who maintained a small band of troops to exact tribute (*caphar*) from caravans and travellers. He is probably the person alluded to by Burckhardt as the independent aga of Alexandretta. In 1813, the town contained about sixty Greek families and thirty Turks, and the trade was confined to a few boat-loads of rice and salt from Damietta. Captain Macdonald Kinneir ascribes the ruin of its commerce to the expedition to Egypt—at which time all the Franks were expelled—together with the depreciation of the Turkish currency. Latakia had at that time become the port of Aleppo, yet, its trade was also trifling, the exports consisting of sugar and rice from Egypt, wines from Cyprus, oranges from Tripoli, and a few bales of woolen cloth from Smyrna. "The commerce of Aleppo," adds this enterprising traveller, "has within these few years past been entirely ruined, in consequence of the depreciation of the currency and the enhanced price of European commodities; the people have no longer the means of purchasing them and, for a hundred bales of cloth formerly imported, into Aleppo, and distributed among the neighbouring cities, not a tenth part of that quantity is now consumed. The population and agriculture of the country are fast declining; the cities, falling to decay, lie half buried in their own ruins, and the oppressed and distracted peasantry either flee for safety into the mountains, or look forward with a languid hope to a change of their condition. The revolution which took place at Aleppo, during my residence at Latakia, is a de-

plorable, though faithful picture of the present state of Syria."* It only required the earthquake of 1822 to complete the desolation. Scanderoon is in long. 36° 15′ E., and lat. 36° 36′ N.

FROM ALEPPO TO MARRAH.

The direct road from Aleppo to Damascus is by way of Marrah, which Volney makes the limit of the pashalic. Burckhardt states, that the frontiers of the pashalics of Aleppo and Damascus run across the mountain of Rieha, a low, rocky chain, which commences above Rieha, and extends to Kalaat-el-Medyk, varying in breadth from two to five hours.

About twelve miles to the S. of Aleppo, (sixteen miles round by Khan Touman,) near two leagues to the east of the road to Marrah, is the place known by the name of Old Aleppo, the ancient *Chalcis ad Belum*. Its Arabian name, by which it is still called by the natives, is Kinnasreen. It was anciently no inconsiderable city, being the strong-hold of the extensive country called Marsyas. It surrendered to the Saracens in the seventeenth year of the Hegira, (A.D. 630,) soon after their invasion of Syria. It is now quite deserted. In 1750, nothing like a house was standing, though there were many great squared stones and foundations, particularly those of the walls, which were very extensive, and nine feet thick. The

* Journey through Asia Minor, Armenia, &c., by John Macdonald Kinneir. 8vo. 1818. p. 166. The revolution alluded to forms a sequel to the historical sketch at pp. 276—282. Mahommed, the son of Chapwan Oglu, had purchased the pashalic of Aleppo, and, by trepanning and massacring the chiefs of the janissaries, had restored the authority of the Porte in his own person. He had previously subdued the rebel chieftains of Rieha and Shogher, reducing those towns to ashes, and was preparing to attack the chiefs of Antioch and Beilan. This was about Oct. 1813.

citadel covered a very large hill adjoining the city. The city stood in the midst of a very fine plain, watered by the river Singas, or Kowik; but not one fiftieth part was then in cultivation.* On the highest part of the hill stands a mosque, which has been a church. Pococke saw in it some fragments of Christian Greek inscriptions.

At ten hours and a half from Aleppo, is Sermein, remarkable for the great number of cisterns and wells hewn in the rock, and for several excavations, now inhabited by the poor peasants. One of these consists of several apartments, supported in various places by round pillars with coarsely wrought capitals. No cultivation appears between Khan Touman and Sermein. Two hours and a half further is (Little) Edlip, the approach to which is very picturesque. It lies round the foot of a hill which divides it into two parts; there is a smaller hill on the N. side. The town is surrounded with olive plantations, and the whole landscape reminded Burckhardt of Athens and its vicinity. One feature, however, is wanting: there is no Parthenon. The town is of a modern date, and stands at about half an hour's distance from Great Edlip, of which only the name remains. It contained, in 1812, about 1,000 houses. The inhabitants were for the most part Turks, with only eighty Greek families and three of "Armenian Greeks," who had a church and three priests, under the jurisdiction of the Greek patriarch of Damascus. The principal trade was in soap: there were some manufactories of cotton stuffs, and a few dyeing-houses. The rocky ground is full of caverns, wells, and pits, but there is only a single spring, and the water of it is brackish, so that it is never used, but in seasons of great drought. There are consequently no gardens, vegetables being supplied by Rieha and Acre: there are a few orchards

* Russell's Aleppo, vol. i. p. 353.

of fig and pomegranate trees, and some vineyards. The town belongs to the family of Kuperly Zaade of Constantinople. As well as Shogher, it is exempt from the land-tax, in consideration of its contributing largely to defray the expenses of Mekka and Medina; there is however, a house-tax, which yields twenty purses, and a custom-house, where duties are levied on all kinds of provisions, the proceeds of which amount to nearly 100 purses. At the time of Burckhardt's visit, Seyd Aga and Topal Aly, the two rebel chiefs of Rieha and Djeser Shogher, were masters of the town, and the inhabitants were almost ruined by their rapacious avanias. In eighteen months it had paid 600 purses, and 200 more had just been demanded.

Rieha, distant two hours and forty minutes, is situated on the northern declivity of the Djebel Esbayn, or the "mountain of the forty,' which forms part of the mountain of Rieha. Burckhardt did not enter, it through fear of the rebel chief who reigned there; but he states that it contains about 4 or 500 houses, is a much frequented market, and has two large soap manufactories.*

Three hours to the E.S E. of Rieha is "Old Reah" or Rouia,† which, according to Pococke, has been a magnificent place. "There are," he says, "about six or seven fine palaces, some nearly entire, and almost as many churches." One of these had still inscribed on it the names of Peter and Paul, to whom it was dedicated. Three or four of them are described as large, having three naves; and the capitals of the pillars are of the Corinthian and Ionic orders. There were also considerable ruins, apparently of a monastery. Another ruined village near Rieha, called

* Since then, Rieha has been reduced to ashes, and most of the inhabitants slaughtered, by Mahommed Pasha; who, in 1813, laid waste with fire and sword the whole district, to punish the rebel chiefs above mentioned, who, on his approach, fled for protection to the Pasha of Egypt.

† Probably the *El Roweyha* of Burckhardt.

Kuph, contains very extensive remains of "palaces," sepulchres, "a church built after the Syrian manner," and other Christian buildings, seemingly of the fourth or fifth century. At Frihay, another village, there are similar remains, and a few inscriptions in "barbarous unintelligible Greek."

About two hours to the S.E. of Rieha, is the village of Marszaf, and S. of the latter, about one hour, the ruined town Benin. About an hour from Rieha, turning round the eastern corner of the mountain towards old Rieha, is the village of Kefr Lata (Kapharlate), situated on the S. side of a narrow valley watered by a rivulet. Here are more ruins, and a great number of sepulchral caves. It occupied Burckhardt a whole morning, to explore the neighbourhood of the village, which must have been, he thinks, the ancient burying-place of all the great families of this district. On the west side of the village, he counted sixteen "coffins" and seven caves: the coffins, as he calls them, are excavations in the rock, about five feet deep, from seven to nine feet long, and about three broad; all of which had originally stone lids of a single block of stone: some of these still remain entire.* The sepulchral caves vary in their size and construction; but all contain similar rude sarcophagi. On the east side of the village, Burckhardt counted twenty-one coffins, and five sepulchral caves. On the north side of the valley are more caves and coffins; two, in particular, in the middle of areas enclosed with walls. Over the source of the rivulet is an arch or vaulted roof, about thirteen feet high, supported by four Doric pillars, in a heavy style, with an imperfect Greek inscription. The village contains forty or fifty houses, all built with square stones taken from more ancient buildings.

* For a description of similar graves at Eksall in Galilee, see Modern Traveller Palestine. p. 299.

The whole of Djebel Rieha is full of the ruins of cities which flourished in the times of the Lower Empire; but the most considerable are those of El Bara, four hours and a half to the S.S.W. of Rieha. The ruins extend for about half an hour from S. to N., and consist of a number of public buildings, churches, and private dwellings, the walls and roofs of some of which still remain. The town walls on the E. side are yet standing. On the outside are several sepulchral caves. Over the gates of several of the buildings, the episcopal staff is rudely sculptured on a round shield. The most remarkable buildings are three tombs, which are plain square structures, each enclosing a square of six paces, and surmounted with a sort of tiled pyramid. On the north side of the village is a castle in the Saracen style, near a spring called Bir Alloun. From El Bara Burckhardt crossed the mountain in a westerly direction to the village Howash, in the valley of the Orontes, distant nearly five miles. At this place the district of Djeser Shogher terminates, and that of Kalaat el Medyk begins. It is the frontier of the two pashalics.

Marrah, through which the direct road from Aleppo passes, is described by Pococke as a very poor little town, but there is a very good khan on the outside. It is governed by an independent aga. He supposes it to be the same as the Arra of the Itinerary, and the Maronias of Ptolemy. It is between six and seven hours S. of Sermein. We now enter upon

THE PASHALIC OF SHAM, OR DAMASCUS.

The pashalic of Damascus, the fourth and last in our arrangement, occupies almost the whole western part of Syria, extending from Marrah to Hebron, bounded on the west by the Anti-Libanus and the Anzairie mountains, and reaching, on the east, to the Euphrates and the Desert. The Pasha, who gene-

rally enjoys his post for life, is distinguished by the high office of conductor of the sacred caravan of Mekka, under the honoured title of Emir-hajji. The discharge of this office renders the person of the Pasha inviolable, so that it is no longer lawful for even the Sultan to shed his blood: in case of his falling under the displeasure of the Divan, it is, therefore, necessary to dispose of his inviolability by the legitimate subterfuge of suffocating him in a sack, braying him in a mortar, or the readier method of a prepared cup of coffee. In this pashalic are included the cities of Damascus, Homs, Hamah, Palmyra, Baalbec, Jerusalem, and Hebron.

A considerable part of this territory has already come under our notice, in the description of Palestine and the country of the Druses and the Motoualies. It remains to take a survey of the valley of the Orontes and the plains of Damascus and the Haouran. A more particular notice of the eastern desert and the Arab tribes which people it, is reserved for the account of Arabia, while the Kourdish and Turcoman tribes will be described in the account of Kourdistan and Turcomania.

VALLEY OE THE ORONTES.

The valley lying between the Anzairie mountains on the west, and the *Djebel Shaehsabou* (a part or continuation of *Djebel Rieha*) on the east, is called El Ghab.* "It extends almost due north from Kalaat-el-Medyk, to near Djeser Shogher. Its breadth is about two hours, but it becomes narrower towards the north. It is watered by the Aaszy or Orontes, which flows near the foot of the western mountain, where it forms numerous marshes. The inhabitants

* This is probably the word rendered *Jabok* by Benjamin Tudelensis.

of El Ghab are a mongrel race of Arabs and Fellahs and are called Arab el Ghab. They live, in winter time, in a few villages dispersed over the valley, of which they cultivate only the land adjacent to their dwellings. On the approach of hot weather, they retire with their cattle to the eastern mountains in search of pasture, and in order to escape the immense swarms of flies and gnats which infest the Ghab in that season. In the winter, the Aaszy inundates part of the low grounds through which it flows, and leaves many small lakes and ponds." This beautiful valley, as Burckhardt styles it, is watered also by numerous springs, and by rivulets which descend from the mountains, especially from those on the east.

Howash is the principal village of the Ghab: it is situated on the borders of a small lake formed by the rivulet of Ain-el-Howash. It consisted, at the period of Burckhardt's journey, of about 140 mud huts, thatched with the reeds which grow on the banks of the stream. The country was at the time (Feb. 21) inundated, and the Arabs passed in small boats from one village to another. They cultivate dhourra and wheat, and rear large herds of buffaloes* of a small species. At half an hour from Howash are several fragments of columns, by the side of an ancient paved causeway, which can be traced, here and there, above an hour to the south, and appears to have been about sixteen feet in breadth. "It probably followed the whole length of the valley, from

* "It is a common saying among the Turks, that all the animal kingdom was converted by their Prophet to the true faith, except the wild-boar and the buffalo, which remained unbelievers; it is on this account that both these animals are often called Christians." Yet the flesh of the buffalo, Burckhardt adds, as well as its *leben*, or sour-milk, is much esteemed by the Turks: but he supposes that the habit which the buffalo has of rolling in the mud, and plunging into muddy pools up to the nose, has led to its disgrace.

Apamea to Djeser Shogher." At two hours and a quarter is the lake *El Taka*, formed by a large spring which issues from near the foot of the mountain: it communicates with the Orontes. This lake abounds with the black fish, so called from its colour, its length varying from five to eight feet. The fishermen of the adjacent village of Sherya enjoy a partial exemption from the *mirí*. They fish with harpoons during the night, in small boats, which carry five or six men; and so numerous are the fish, that, by throwing the harpoons at random, they fill their boats in the course of the night. The quantity taken might be doubled, if there were a ready market for them. The *kantar*, of 580lb. weight is sold at about 4*l*. sterling. The fish are salted on the spot, and carried all over Syria and to Cyprus, for the use of the Christians during their long and rigid fasts. The income derived from this fishery by the governor of Kalaat-el-Medyk, amounts to about 3,000*l*. sterling. Besides the black fish, carp are also taken with nets, and carried to Hamah and Homs, where the Turks are very fond of them. The depth of the lake is about ten feet; its breadth is quite irregular, being seldom more than half an hour; its length is about an hour and a half."

One hour from Ain-el- Taka is Kalaat-el-Medyk, supposed to occupy the site of *Apamea*.* The castle, which is of modern construction, is built upon an

* Apamea is described by Strabo as directly on the other side of the mountain from Laodicea, in the midst of much marshy and meadow ground, and as occupying a peninsula formed by the Orontes and a great lake. Seleucus Nicator kept here 500 elephants; and the Syrian monarchs stationed their troops in this quarter, on account of the abundance of forage. The Itinerary makes it thirty two miles from Epiphania, sixty-four miles from Emesa, and sixty-nine from Antioch. Apamea was destroyed by an earthquake, A.D. 1157, together with Emesa, Hamah, and Laodicea.

almost insulated hill, connected with the *Djebel Oerimy*. Within the walls are thirty or forty houses, inhabited by Turks and Greek Christians. Burckhardt could hear of no antiquities; but, on the N. side of the hill, he saw several columns scattered about. The Djebel Shaesabou here bends towards the east, and continues for about three hours in that direction. Burckhardt pursued the river southward for two hours further, till the plain became impassable from the rains, and he was obliged to turn up the hills to Sekeylebie, a village belonging to Hamah. The inhabitants of the Ghab in this direction, live in constant fear of marauders from the Anzairie mountains, who often descend by night, cross the river, and carry off the cattle of the lowlanders. They are often in an almost starving condition.

Two hours from this village is the lake *El Terimsy*, extending from five to six miles N.E. and S.W., by two or three miles in breadth. Its waters are scarcely any where deeper than five feet; but the bottom is a deep bed of mud, which renders it dangerous, if not fatal, to enter it. It shrinks in the summer, but seldom dries up entirely. The swampy land on its borders, hardens and affords excellent pasturage in the spring. At four hours from Sekeylibie, the Orontes is crossed by a bridge of thirteen arches, to Kalaat Seidjar, a castle apparently of the Saracen times; "but it should seem," says Burckhardt, "from the many remains of Grecian architecture found in the castle, that a Greek town formerly stood here."* He searched in vain for Greek inscriptions, but saw some Arabic ones. Part of the declivity of the hill on which the castle is built, is paved with flat stones,

* This seems to be the *Shaysar* of Pococke, which he conjectured to be the site of Larissa, with which its distance from Hamah agrees. According to the Itinerary, Larissa, was sixteen miles both from Epiphania (Hamah) and Apamea (El Medyk.)

like the castle-hill at Aleppo. On the S. side, the rock seems to have been cut perpendicularly down almost as low as the river, which here issues from a narrow rocky valley, resembling in its character the Wye at Chepstow. The castle was inhabited by a few hundred families of peasants. In the plain to the S. and S.W. are the remains of ancient buildings, broken columns, and wrought stones, indicating the site of a town; and Burckhardt dug up an altar about four feet and a half high, and a foot and a half square, on which was a Greek inscription.

Crossing the low hills to the south of Seidjar, the traveller enters on the fertile plain of Hamah, and proceeding in a S.E. direction, arrives in about four hours at that ancient capital of the district, distant from Seidjar about fourteen miles. Hamah is a considerable town, situated on both sides of the Orontes, part of it being built on a declivity, part in the plain. It must contain, Burckhardt says, at least 30,000 inhabitants; of whom the Greek families, according to the information he obtained from the bishop, are about 300. In the middle of the city is a square mound on which formerly stood the castle. The houses, a few "palaces" excepted, have mud walls; but their interior is stated to make amends for the roughness of their appearance. There are thirteen mosques; the largest has a very ancient minaret. There are four bridges over the Orontes. The greatest curiosity at Hamah is the hydraulic wheels (*naoura*), which supply the upper town with water: there are about a dozen of them; the largest is at least seventy feet in diameter. By means of these wheels are raised buckets, which empty themselves into stone aqueducts supported by lofty arches on a level with the hill. There are no remains of antiquity of any interest. The principal trade of Hamah is with the Arabs of the Desert, who come

to buy their tent furniture and woollen abbas. The Pasha of Damascus has usually 3 or 400 horsemen stationed here, to keep them in check. Burckhardt had an interview here, in 1812, with the celebrated Nassif Pasha,* who had built a very handsome house at Hamah, and enjoyed an income of about 8,000*l.* sterling. In the course of conversation, he made many inquiries concerning the Duke of Sussex, whom he had known in Italy. Several opulent Turkish grandees resided in the town, where they were in some measure removed from the extortions of the government. Abulfeda, the great Arabian historian and geographer, was Prince or Emir of Hamah, about A.D. 1345, with the title of Sultan. The town, there can be little doubt, occupies the site of the Epiphania of the Greeks, which attained its most flourishing state under the Greek emperors, whose medals are found here. It is also, in all probability, the capital of the country of Hamath, the king of which sent presents to David, and entered into an alliance with him, after he had conquered the king of Zobah.† The government of Hamah comprised, in 1812, about 120 inhabited villages, and seventy or eighty ruined or abandoned sites. "The western part of its territory," says Burckhardt, "is the granary of Northern Syria, though the harvest never yields more than ten for one; chiefly in consequence of the immense numbers of mice, which sometimes destroy whole crops. The river irrigates a number of gardens belonging to Hamah, which, in winter, are generally inundated: those on the higher ground are watered by wheels. In summer, the water of the river is quite clear.

From Hamah, it is three days' journey and a half

* See p. 27.

† 2 Sam. viii. 9. 2 Chron. viii. 4. Isa. x. 9; xxxvii. 13. Jer. xlix. 23.

to Tripoli, by way of Hossn. Burckhardt deviated from the track, to visit Kalaat Maszyad (or Meszyaf), which has already been referred to as the hereditary seat of the Ismaylys: it is about a day's journey distant. El Hossn is a village of about a hundred and fifty houses: it is thirteen hours from Hamah.* Its castle, Burckhardt represents to be one of the finest buildings of the middle ages that he ever saw. It is evidently of European construction; the walls are very regularly constructed, and are ornamented in many places with high Gothic arches projecting several feet. Over the gate are carved lions,—the armorial bearing of the Count of Thoulouse. "The inner castle, which is seventy paces in breadth, and 120 in length, is defended by bastions. A broad staircase under a lofty arched passage, leads up from the gate into the castle, and was accessible to horsemen. In the interior we particularly admired a large saloon of the best Gothic architecture, with arches intersecting each other on the roof. In the middle of a court-yard we noticed a round pavement, about a foot and a half from the ground, and eighteen paces in diameter; it is called *El Sofra*, the table. There are many smaller apartments in the castle, and several Gothic chambers, most of which are in perfect preservation. Outside the castle an aqueduct is still standing, into which the rain-water from the neighbouring hills was conducted by various channels, and conveyed by the aqueduct into the castle ditch. Figures of lions are seen in various places on the outer wall, as well as Arabic inscriptions, in which the name of El Melek el Dhaher is distinguished. There are roses sculptured over the entrance of several apartments. An aga resides in the castle, with a few men for its defence. *If Syria should ever again*

* Burckhardt reckons in general three miles and a half to the hour.

become the theatre of European warfare, this castle would be an important position. In its neighbourhood the Libanus terminates, and the mountains of Northern Syria begin: it therefore commands the communication from the eastern plains to the sea-shore."

Below, half an hour to the N.W., is the celebrated Greek convent of Mar Djordos (St George,) then inhabited by a prior and three monks, who lived in a state of affluence; the convent being, by a firmaun from the Porte, exempt from all duties to the pasha, and deriving a considerable income from its vine and olive plantations and from alms. "Passengers of all descriptions are fed *gratis;* and as it stands in the great road from Hamah to Tripoli, guests are never wanting." In the wady near the convent, chesnut-trees grow wild; which are not found, according to Burckhardt, in any other part of Syria.

About eight hours (twenty-four miles) S.E. of Hamah, in the road to Damascus, is Homs, or Hems, the ancient Emesa. The first half of the road lies over a fine plain, the soil rich, but destitute of wood. About half-way, where the Orontes, diminished to a paltry stream, is crossed by a bridge of thirteen arches, is the village of Rastan, or Restoun, near which are the ruins of a large convent: the bridge, a water-mill, a cascade, the khan, the village on the eminence, and a few trees on the immediate bank of the river, render it rather a picturesque spot. Part of the walls of an ancient site, the line of the streets, and some pedestals, are all that remain of the Arethusa of the Itinerary. From this spot, it is a desert tract to Homs. Here there is nothing remarkable, except a Roman sepulchre, about a furlong to the west of the town; supposed, from an imperfect Greek inscription, to have been erected to the memory of Caius Cæsar. It is built of brick, and consists of two stories, of five pilasters on each side; the lower story Doric, the upper Ionic; each story about

nine feet four inches high; surmounted with a pyramidal roof, which, within, is a cone. In the ceiling of the lower arched room, which is thirty feet square, Pococke saw some fine reliefs in stucco. The present town takes up only a quarter of the space contained within the ancient walls, which date, apparently, from the time of the Saracens. There is a large ruined castle on a high round mount, faced with stone, and encompassed with a deep fosse, to the S. of the town. The historians tell us, that in this city, St John the Baptist's head was found in the reign of the Emperor Theodosius; here Hippocrates resided; of this city the infamous Heliogabalus was a native; and near it, Aurelian defeated Zenobia, the famous queen of Palmyra. John the Baptist's head, the temple of the Sun, and all the monuments of Aurelian's victory, have alike vanished. But Palmyra remains, unrivalled, though in ruins.

END OF THE FIRST VOLUME.

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